

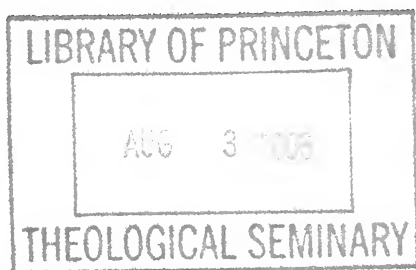
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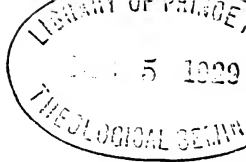
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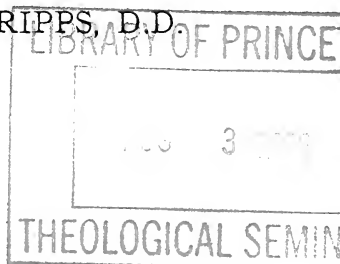
OF THE

FIRST PRESBYTERIAN CHURCH

IN

GERMANTOWN

By REV. J. FREDERICK DRIPPS, D.D.
PASTOR, 1870-1880.



THE CENTENNIAL SERVICES
THE PRESENT CHURCH ORGANIZATIONS

GERMANTOWN, OCTOBER, 1909

PRESS OF
ALLEN, LANE & SCOTT,
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INDEX

PAGE

Adamson, William.....	99, 101
Appendix.....	218
Assistant Ministers.....	5
Blair Rev. Dr. Samuel.....	12, 34, 37, 55, 123
Bourne Rev. George.....	32
Bradford, Rev. Thomas B.....	45
Centennial Celebration.....	27, 133, 135
Centennial Committees.....	8, 9
Centennial Address.....	140-217
Charters.....	247, 259
Christian Endeavor Society.....	115, 267
Church Building.....	28, 62, 128
Church Officers.....	7
Dripps, Rev. Dr. J. Frederick.....	3, 59, 101, 140
Dunn, Rev. Thomas.....	25, 31
Elders List of.....	5, 6, 7
Erdman, Rev. Charles R.....	116, 124, 139, 210
Germantown.....	18, 57
German Reformed Church.....	30, 59
Henry, Rev. Dr. Alexander.....	55, 138, 199
Henry, T. Charlton.....	53
History of the Church.....	11, 134
Jennings, Rev. Dr. William Beatty.....	124, 125
Junkin, Rev. Dr. George.....	40
Knox, Rev. Dr. James H. Mason.....	49, 55
Market Square Church.....	59
Membership, List of.....	270

THE FIRST PART

INDEX

	PAGE
Adamson, William.....	99, 101
Appendix.....	218
Assistant Ministers.....	5
Blair, Rev. Dr. Samuel.....	12, 34, 37, 55, 123
Bourne, Rev. George.....	32
Bradford, Rev. Thomas B.....	45
Centennial Celebration.....	27, 133, 135
Centennial Committees.....	8, 9
Centennial Addresses.....	140-217
Charters.....	247, 259
Christian Endeavor Society.....	115, 237
Church Building.....	28, 62, 128
Church Officers.....	7
Dripps, Rev. Dr. J. Frederick.....	3, 59, 101, 140
Dunn, Rev. Thomas.....	25, 31
Elders, List of.....	5, 6, 7
Erdman, Rev. Charles R.....	116, 124, 139, 210
Germantown.....	18, 57
German Reformed Church.....	30, 59
Henry, Rev. Dr. Alexander.....	55, 138, 199
Henry, T. Charlton.....	53
History of the Church.....	11, 134
Jennings, Rev. Dr. William Beatty.....	124, 125
Junkin, Rev. Dr. George.....	40
Knox, Rev. Dr. James H. Mason.....	49, 55
Market Square Church.....	59
Membership, List of.....	270

	PAGE
Memorial Window.....	52
Men's Association.....	75, 126, 232
Miller, Joseph.....	23
Missionary Church-members.....	10
Neill, Rev. Dr. William.....	16, 38, 42, 55
Nourse, Rev. James.....	40
Pastoral Aid Society.....	76, 218
Pastors, List of.....	5
Preface.....	3
Pulaskiville Mission.....	88, 93, 111
Richards, Rev. Dr. William R.....	136, 149
Roberdeau, Isaac.....	36
Rooker, Rev. James.....	39
Sessional Union.....	99
Somerville Mission.....	90, 94, 127, 244
Stewart, Rev. Dr. George B.....	137, 178
Subscription Plan.....	69
Sunday School.....	39, 74, 178, 240
Trustees, List of.....	7
Tustin, Rev. Dr. Septimus.....	45
Van Dyke, Rev. Dr. Henry Jackson.....	47
Van Dyke, Rev. Dr. Henry.....	48, 138, 186
Wakefield Church.....	99
Westside Church, see "Pulaskiville Mission".....	00
Women's Work, see "Pastoral Aid Society".....	00
Wood, Rev. Dr. Charles.....	107, 124, 136, 166
Y. M. C. A. of Germantown.....	101

PREFACE.

WHEN the Committee on the Centennial of the First Presbyterian Church in Germantown determined to publish a volume commemorative of the occasion, it turned at once to the Reverend J. Frederick Dripps, D. D., as the one man best qualified to write the history and edit the book.

Dr. Dripps was minister of the Church, the eleventh in the line of ministers, for the decade 1870-1880. During his ministry the main body of the present church building, which stands as a monument to his zeal and the generosity of the people of his day, was erected.

Dr. Dripps also wrote the first history of the Church ever published. For this he had unusual opportunities. He was in touch with survivors of 1809, the year of the Church's beginning, and had access to manuscripts of that time, which are no longer in existence. He was personally acquainted with many of those active in the Church during the following years. And more recently, since his own ministry closed, his relation with the Church has never been other than intimate and delightful. He has had part in the installation of every minister since his own term of service closed, and to each in turn has proved himself a faithful friend.

For all these reasons the Centennial Committee has asked Dr. Dripps to prepare the history which follows, and to edit this volume.

An especially pleasant feature of Dr. Dripps' connection with the Centennial Celebration is, that the date coincides with the fortieth anniversary of his own coming to Germantown and to this Church, in 1869.

W. BEATTY JENNINGS,
Chairman of the Centennial Committee.

PASTORS OF THE CHURCH

THE REVEREND	THOMAS DUNN.....	<i>Pastor</i> , 1812-1815
"	"	GEORGE BOURNE..... <i>Pastor</i> , 1816-1818
"	"	JAMES ROOKER..... <i>Pastor</i> , 1819-1828
"	"	JAMES NOURSE..... <i>Stated Supply</i> , 1829-1830
"	"	GEORGE JUNKIN, D.D.... <i>Stated Supply</i> , 1830-1831
"	"	WILLIAM NEILL, D.D..... <i>Pastor</i> , 1831-1842
"	"	THOMAS B. BRADFORD..... <i>Pastor</i> , 1842-1850
"	"	SEPTIMUS TUSTIN, D.D..... <i>Pastor</i> , 1850-1852
"	"	HENRY JACKSON VAN DYKE, D.D.. <i>Pastor</i> , 1852-1853
"	"	JAS. H. MASON KNOX, D.D..... <i>Pastor</i> , 1853-1869
"	"	J. FREDERICK DRIPPS, D.D..... <i>Pastor</i> , 1870-1880
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"	"	CHARLES R. ERDMAN..... <i>Pastor</i> , 1897-1906
"	"	W. BEATTY JENNINGS, D.D..... <i>Pastor</i> , 1906-

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"	"	WALTER C. ERDMAN.....1902-1904
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"	"	JOSEPH B. C. MACKIE.....1907-1909
"	"	BENJAMIN F. FARBER.....1909-

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CHOSEN AT ORGANIZATION OF CHURCH

SAMUEL BLAIR.....	Installed	October	26,	1812
JOSEPH MILLER.....	"	"	"	"
HENRY BRUNER.....	"	"	"	"
WILLIAM TURNBULL.....	"	"	"	"

 ELDERS CHOSEN SINCE ORGANIZATION

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JACOB WHARTENBY.....	1835-1854
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JOSEPH W. PARKES.....	1853-1882*
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T. CHARLTON HENRY.....	1858-1890
WILLIAM ADAMSON.....	1871-1874*
THOMAS MACKELLAR.....	1871-1900
EDWARD L. WILSON.....	1874-1887*
CHARLES M. LUKENS.....	1876-1900
SAMUEL G. DENNISON.....	1887-
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WILLIAM R. YOUNG.....	1908-
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MELVIN H. HARRINGTON.....	1908-

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HISTORY

OF THE

FIRST PRESBYTERIAN CHURCH

IN GERMANTOWN

1809-1909

Some thirty-seven years ago, in 1872, when the present writer prepared for publication the first printed history of this Church, he naturally called especial attention to the title by which it was known in the earlier of its two charters, namely, "The English Presbyterian Church in Germantown." The Church was English but the town was German. The second of these two elements was at once felt to be the more striking and unusual, for English towns are a matter of course in reading of Colonial days, but it is something new to find there a "German Town," and still more interesting when this proves to be the first and most prominent of all such "German Towns" in America. On this account, that history of 1872 gave a somewhat full recognition to the German element, while

the English element was rather taken for granted. The same course was taken in the enlarged edition prepared by the same writer for publication in 1880.

In the present sketch he finds it desirable, however, to give distinct recognition to each of the two elements, English as well as German, lest with the increasing remoteness of those earlier days, their true balance and proportion may be lost.

In this Colony, the English had settled among the Indians, and the Germans among the English, and finally the English came from every side into the German town.

It was these people of English stock who led in the movement for an English Church, as may be seen by a glance at the names of the thirty-six pew-holders who applied for the charter, somewhat later on. There was indeed a marked concurrence in that movement on the part of young people from the German Church and of German stock, but who spoke only the English language. That will presently be recognized here, as it has been in the previous histories already mentioned. But the movement itself was primarily English; or to be still more definite, Presbyterianism in this locality, as elsewhere in the Colony, was mainly under Scotch-Irish influence and leadership.

THE REVEREND SAMUEL BLAIR, D.D., may be taken as summing up in himself personally this group of facts.

Among the springs to which we can trace back our life as a Presbyterian Church, none is earlier in time, or more influential in character, than that which may be found in this man and his home.

He was himself of Scotch-Irish descent, being in fact the son of that other Reverend Dr. Samuel Blair, who was so widely known for active service in the Colonial Church. In fact, the name of "Rev. Dr. Blair" was a very familiar one, in those days. His father, his uncle and his cousin, each was a "Rev. Dr. Blair." His father was born in 1712, and studied under Dr. Tennant at the "Log College" which has become Princeton University. When settled as a pastor, he conducted a Seminary at which was trained Dr. Samuel Davies, another of the greatest men in our Church. President Finley of Princeton said of the senior Dr. Blair, "He was the spiritual father of great numbers." He was very prominent in the great revivals of that time, and was also an influential Trustee of Princeton College.

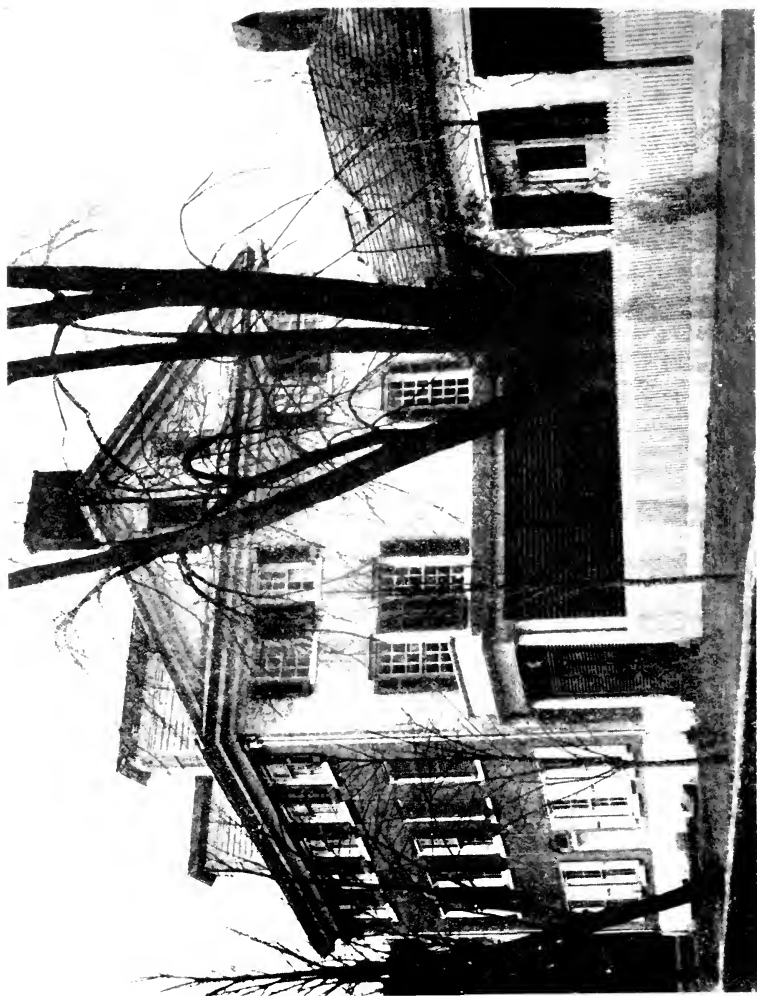
His son and namesake, the Rev. Dr. Samuel Blair with whom we are at present concerned, was born in 1741, at the manse in Fagg's Manor, Chester County, Pennsylvania. When he was but ten years old, his father died at the early age of thirty-nine, as the result of overwork and exposure to inclement weather, in his service to Princeton. The son graduated at Princeton in 1760, aged 19; and was a tutor in the College for the next three years.

In 1766, at the age of twenty-five, he became the colleague of Dr. Sewall, in the historic Old South Church at Boston. While there, he was elected to the Presidency of Princeton College by what is said to have been a unanimous vote.

There was no higher position in the Pastorate, than that which he already held, and no other position in the service of his Church, more honorable than this which was now offered him. In the judgment of his greatest contemporaries, this young man stood high. But he was as modest as he was capable, and he believed that an older man, and one more widely known on the other side of the ocean, would be in better position to serve the College.

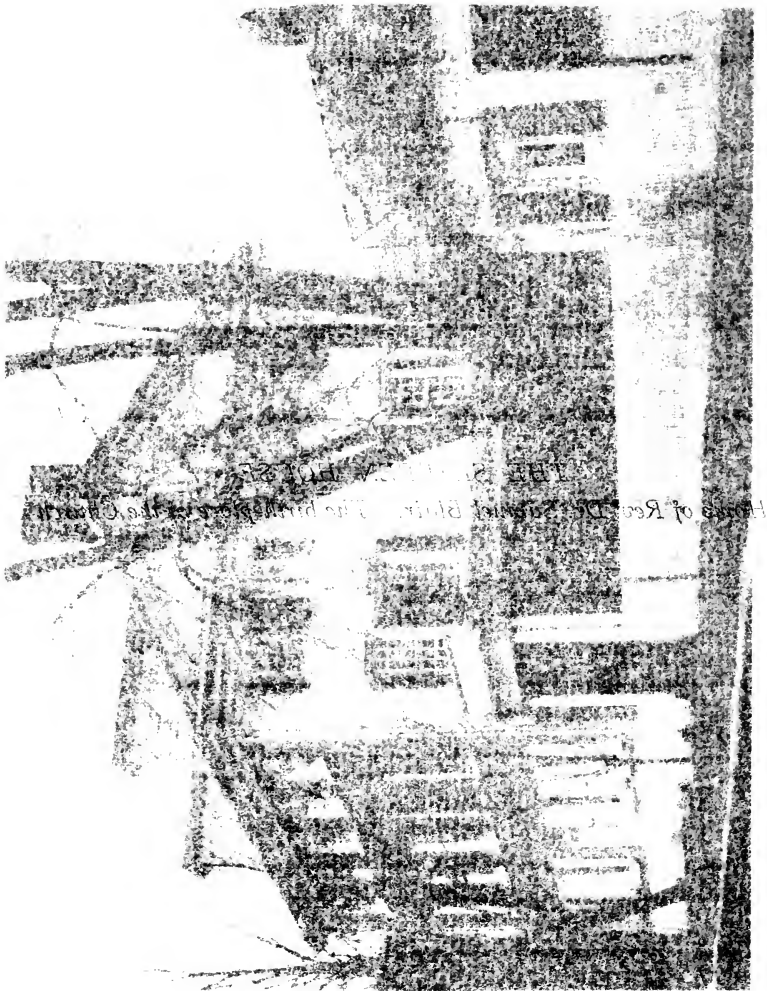
Such a man was Dr. John Witherspoon, in whose favor Dr. Blair resigned the Presidency, and who vindicated Dr. Blair's judgment by his eminent services, not only to Princeton, but to the whole country, as a signer of the Declaration of Independence, a Congressman from New Jersey throughout the Revolutionary War, and in various other capacities.

Dr. Blair continued, therefore, in his Pastorate of the Old South Church until, not long afterward, he was compelled by permanent and increasing ill health to resign. He had been shipwrecked at night on the way to Boston, losing his books and manuscripts, and narrowly escaping with his life. From his exposure on this occasion he never really recovered. He struggled on for three years, but was then obliged to give up active work. We read



of his having "a severe illness, which it was thought he could not possibly survive." It is no wonder that he continued to be an invalid for the rest of his life. We in this Church have cause to be thankful, that it was a life which lasted for more than fifty years longer, and that in spite of his infirm health he was able to do so much good work in this place.

Dr. Blair's coming to Germantown, and no small part of his service to this Church, was the result of his marriage, September 24th, 1767, to Susanna Shippen, daughter of the eminent physician, Dr. William Shippen, Sr. Dr. Shippen had taken up his own residence in Germantown upon his marriage in 1735, and here continued until his death in 1801. His equally eminent son, Dr. William Shippen, Jr., was also a resident of Germantown, as were other members of the family. It was but natural, therefore, that the Blairs should turn their eyes toward Germantown, when Dr. Blair left Boston. He came here in 1769 and remained until his death in 1818. From his twenty-eighth until his seventy-seventh year, therefore, he lived in Germantown. The house in which he lived and died is still standing on the southeast corner of Germantown Avenue and Walnut Lane. Five children were born to him here, one of whom became Mrs. Roberdeau and another Mrs. Peirce, their husbands being prominent Church officers. His son, Samuel Blair, Jr., was married and had seven children born to him here. He survived until 1859, when he died at Bristol, Pennsylvania.



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In his service to this Church, Dr. Blair had the great advantage of being surrounded by a large circle of relatives and connections, and the still greater advantage of having for his wife a noble woman who was thoroughly in sympathy with him, and was able to render him most valuable assistance. From that day to the present time, the Church has repeatedly and signally been favored by just such a combination of man and wife, working together for the common good. Mrs. Blair survived her husband for several years, and continued her active help until her own death in 1821.

Dr. Blair is described by one who knew him, as "decidedly fine looking; of polished manners, and of amiable and generous disposition, a superior scholar and an eloquent orator."

Rev. Dr. William Neill, one of the most prominent of the later pastors, has recorded the fact that Dr. Blair had himself "labored in word and doctrine, gratuitously, and with great acceptance" to this congregation. This was before Mr. Dunn began his ministry, and it indicates that regular meetings of this congregation for Divine Worship had already existed for an indefinite time previous to 1809. Dr. Neill also speaks of Dr. Blair as so acceptable to the Churches around, that it was most unfortunate that he could not have extended his services more widely. Even as it was, however, he lived so near to Philadelphia, where the General Assembly usually met, that he was brought into touch with the great leaders of his Church

throughout the country, and he had special opportunities for quiet and unofficial service, as a man honored and revered by his brethren for nearly two generations.

In Germantown, his position was even more distinguished. He was not only a gentleman of comfortable estate living among a working people, but also an eminent scholar, living among men who revered scholarship; and above all he was a man of God, and an ordained minister of Jesus Christ, living in a community which was thoroughly and devotedly religious. All this would give him a place of his own, among his German neighbors; and it will readily be seen how the English families which followed him into Germantown would be drawn to him as their natural leader.

It is no wonder that at the end of forty such years we find in Dr. Blair's house a distinct body of regular worshippers; but it is not now possible to tell how much time had passed since that regular worship had first begun. It was there one hundred years ago, at all events.

Here, then, is the chief spring and origin of our present Church life; from the Spirit of God, present with this man himself, and then with his household, and with their neighbors informally meeting with them, and finally with the regular congregation under his roof. It reminds us of the days when Paul greeted not only Priscilla and Aquila, but "likewise the Church that is in their house." Wherever those friends of the Apostle might have their home, a Church was sure to be in it, sooner or later; and

so it was with this minister of Christ and his house in Germantown. There was sure to be a Church in it, sooner or later, and any Church may well keep in grateful remembrance so worthy a founder.

The English congregation was thus living and growing side by side with the German Churches, and entirely distinct from them. By the year 1809, however, its need of more definite organization was emphasized by a special movement toward it, on the part of those young English-speaking Germans who have already been mentioned.

Their German town is in itself something which eminently deserves our attention. In October, 1908, when Philadelphia celebrated her 225th Anniversary, one special feature was the gathering of Germans from all over the land, to commemorate the establishment here of the first German Colony in our country. The same year had witnessed the settlement of William Penn's English Colony, and that of the Germans under Daniel Pastorius.

GERMANTOWN, OR THE GERMAN TOWNSHIP, as it is called in some of the older records, was from its very foundation distinctly religious. It was "freedom to worship God" which its German settlers were seeking when they left their homes in the Palatinate. The first arrivals reached here in 1683, a few months after the settlement of Philadelphia, and for more than fifty years increasing numbers joined them, impelled by the same willingness to live as exiles in the American wilderness, rather than

give up religious freedom. The armies of Roman Catholic France depopulated many a Protestant German village, only to send its inhabitants westward to Pennsylvania. So great was the number of these exiles, that the authorities of this province seem to have been more than once not a little alarmed lest Pennsylvania should become German, and not English; and the population of the State has always consisted of this German stock in far greater proportion than is generally known. So late as 1751, nearly one-half of all its inhabitants were of this race. Most of the German settlements, however, were in other parts of the province; there was but one German town in the immediate neighborhood of Philadelphia. Some of the first settlers of Germantown had, before crossing the ocean, joined the "Society of Friends" which had but recently been organized, and whose originator, George Fox, was still living. Others of them took the same step after reaching this country, so that the house which Pastorius, the leader in this immigration, erected as a place of worship in 1686, was at once used by this Society for its meetings. Such meetings had already been held in a private house since 1683.

This was the first religious organization in Germantown, and Pastorius himself became one of its leading members. He was a highly educated man, and seems to have kept its records in the English language from the beginning, though German was spoken at the meetings.

The first public testimony which was ever given in this country against Slavery, came from this Meeting in 1688; though the German Friends did not find their appeal seconded by the English Friends, who were not as yet any more advanced in this matter than the other English colonists.

In 1708 the Mennonites of Germantown formed a Church of fifty-two members, and in 1723 the Tunkers or Dunkards organized one in the district named after one of the settlers, Bebbertown, since corrupted to Beggartown.

Of the German Reformed there were by this time quite a large number in this country; in 1731 they were estimated at 15,000. But there was an utter absence of regular pastors; the home church in Germany was so persecuted and down-trodden that it could not supply its own wants, much less those of the exiles in America. The Reformed Church of Holland was appealed to, and for many years all work among the Germans here was fostered by the Dutch Classis of Amsterdam.

The first efforts in this direction came, however, in very unpretending shape, from among the colonists themselves. Men of earnest Christian hearts, moved by the spiritual needs around them, exerted themselves to do what they could, and ultimately found themselves called by the people, and ordained by the church authorities, as ministers of the Gospel.

Such a man was the founder of the original German Reformed Church in Germantown, the Rev. John Bechtel. His writings and his life show him to have been a warm-hearted Christian of true apostolic spirit. When he reached this country in 1726, being at the time thirty-eight years old, he began immediate efforts for the spiritual welfare of his fellow colonists. Acting simply as a layman, he held religious meetings for his neighbors at his own house, and this not on Sundays alone, but twice each day through the week. In a letter written by him afterward, in 1744, he declares that "for the last sixteen years [that is, since 1728, two years after his arrival], I have served the Reformed Brethren as preacher, according to a call from them, and a written confirmation of it from Heidelberg in Germany." He was not formally ordained until 1742, when Bishop Nitschman of the Moravian Church took the chief part in the service. Long before this, however, in 1733, five years after his call and licensure to preach, his people erected the first German Reformed Church building in the State, and Divine worship was regularly conducted in it thenceforward. The pastors who succeeded him were no less consecrated and fervent, and they were men highly educated, regularly trained for the ministry, and coming to this country in the veritable missionary spirit. One of them, especially, Rev. Michael Schlatter, was widely honored throughout the province for his character and work. He was to his own church what his friend Muhlenberg was to the Lutheran body.

From 1805 to 1811 the German Reformed Congregation had no settled pastor. So severely was this destitution felt, that in 1807 the congregation at Frankford, which was a branch of this one in Germantown and under its care, transferred itself to the Presbytery of Philadelphia, and has since that time always had English-speaking Presbyterian pastors. This action was taken unanimously; and the people assigned as their reasons, that they could in no other way maintain religious services at all, and that they considered the shades of difference between the German Reformed Church and the Presbyterian Church to be very slight. The lines of distinction between denominations were less firmly drawn than now. The desire for service in the English language had much influence with the congregation, as indeed it had with all the other German churches of the city at that time. Each of them came to a point at which the younger members, who spoke only English, either changed the worship of their own church into that language, or, as was usually the case, found themselves obliged to seek another church. The need was as pressing in Germantown as elsewhere. Indeed, Rev. Mr. Runkel, who resigned in 1805, had been in the habit of preaching in both languages alternately. His preaching at Frankford was in English three times out of four, and even after his departure, the Germantown Church is known to have had many English services. But the older members finally refused to continue this compromise, and voted to call a pastor from Germany,

who should use only his native language in all his preaching. The attachment of the older members for their native language is easily understood; yet the change was inevitable sooner or later, and for men who had permanently identified themselves with an English-speaking nation, it was felt to be as desirable as it was necessary. The younger members concluded that there was no alternative but to attend a church whose worship they could understand.

Mr. Joseph Miller, one of the leading members of the German Reformed congregation, was especially influential in this movement. The following information concerning him is given in a letter sent to the present writer in 1872, by his grandson, Franklin B. Gowen, Esq.:—

“Mr. Joseph Miller, my maternal grandfather, was born at Mount Airy (in the upper part of Germantown) on January 16th, 1757, and died at Mount Airy, March 27th, 1825. He married Susanna Raser, who was born January 12th, 1767, and who long survived him, dying in Philadelphia, September 23d, 1853. In 1792 he built the stone house at Mount Airy, in which he subsequently lived and died, in which my mother and myself were born, in which I recently lived, and which is now occupied by my brother, Mr. James E. Gowen.”

His father, Sebastian Miller, or, as he invariably wrote his name, “Sebastian Müller,” was undoubtedly German; his marriage is on record as taking place in Germantown, April 10th, 1754.

The family was one of the oldest in connection with the German Reformed Congregation, and Mr. Joseph Miller was a prominent man in the community. It was with great reluctance that he left the old church, and his whole life and character confirmed the declaration that he really felt himself compelled to do this, by the religious necessities of his own children, and of the youth around him.

The times were not propitious in all respects for such an undertaking as that of which we are now speaking; for the events which culminated in the War of 1812, were already producing great disturbance in commercial and social relations. Indeed, one of the earliest services held in the new edifice after it was at last completed, was for the benefit of a military company enlisted for the war.

Yet in other respects it was a season decidedly favorable to religious activity. There was everywhere a reaction from the spiritual depression which had been felt during the generation immediately following the Revolutionary War. The Foreign Missionary work in this country, the Sunday School Union, the Theological Seminary at Princeton, were all lifted into existence at the same time with this little church, and by the same rising tide of spiritual influence. Our Presbyterian Home Mission work had just been fully organized, and there had been great revivals in the land, such as had not been vouchsafed for more than a generation. Such events are surely connected one with another, not always by any conscious purpose of men, but by the purpose and inten-

tion of that Holy Spirit, whose presence fills every part of Christ's Body, the Church. There was by His grace a spring-tide of religious life throughout the whole Church in this country; and there is a new interest in looking at God's providential dealings with this humble German village, when we see that they formed one part of a much broader and more general operation of the Divine Spirit. The originators of this Church were men capable of disregarding outward appearances, and following the inward call of the Spirit.

It might seem strange that this further movement toward full organization, did not bring Dr. Blair into view as the Pastor of the Church. But we have already noted that he was extremely averse to any such official position and by this time he was very near to seventy years of age, so that his confirmed habits of scholarly retirement made him feel that a younger and more active man should be given this office, if any such man could possibly be found.

The coming of the REV. THOMAS DUNN just at this time into the village, was held to be providential indeed by the Germantown people. This might have been less remarkable, if he had come in the character of a minister seeking a church, or sought by one: but the circumstances were not of this kind. He was born in Devonshire, England, in 1763, and was educated in the Baptist Church at Bristol, under the charge of Dr. Evards and the celebrated Robert Hall. He received pressing calls from

different churches in England, which are still in possession of his family. By the advice of Lord Erksine he left England in 1793, on account of the opposition which had been excited by his publishing a pamphlet, which was too democratic for the times. He preached for awhile in Philadelphia and Newport, but on account of ill health exchanged this for a business life. It was not, therefore, as a minister, but as a layman, doing occasional ministerial work, that he removed to Germantown in 1809. He had not given up his interest in preaching, however, and finding the spiritual need of the community to be very pressing, he at once entered with great heartiness into the work of supplying it.

The German Reformed Congregation invited Mr. Dunn to conduct services for them; there being, as already stated, no pastor at this time. He accepted the invitation immediately, and there was for a time some prospect of his becoming himself their pastor. But that door was presently closed.

In Dr. Blair's spacious house he met the English worshippers, and continued so to do for the next three years after his ordination. He had some time previously changed his views concerning baptism, and had become Presbyterian in conviction. In October, 1809, he applied for reception under the care of the Presbytery of Philadelphia, as a licensed preacher. There was considerable delay, however, from various causes, in perfecting these arrangements. The fact that Mr. Dunn had come from

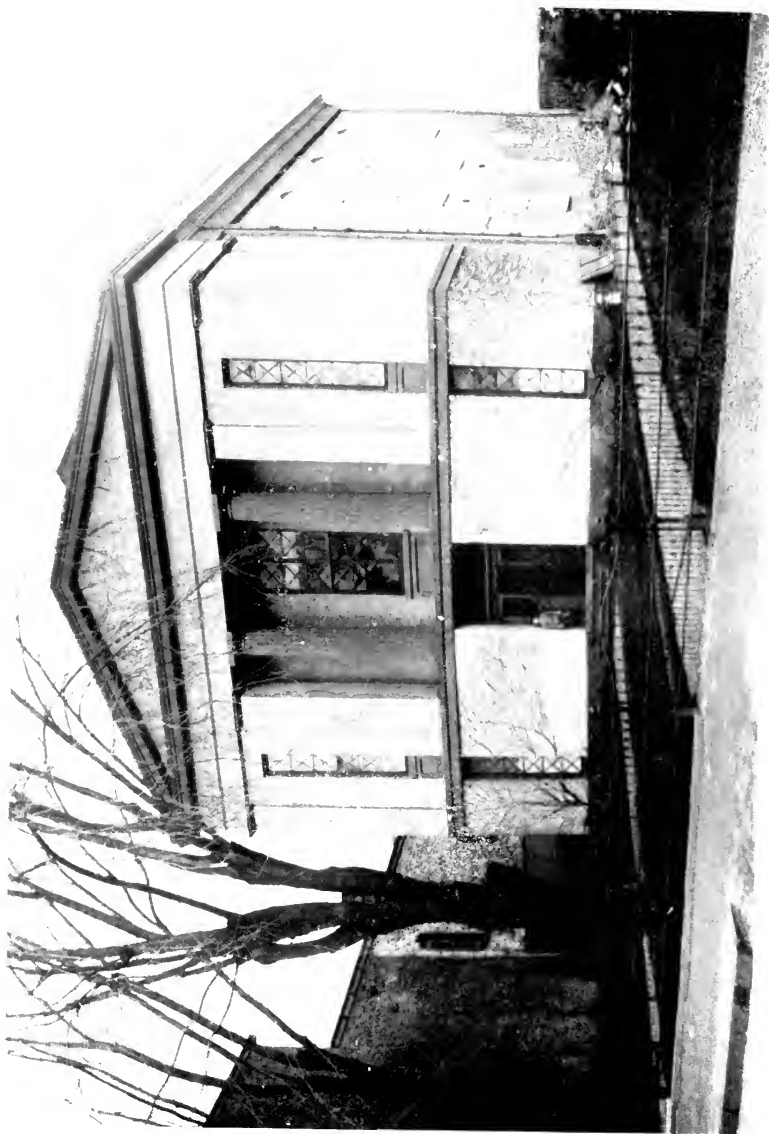
another country and from another denomination, made it necessary according to the Constitution of our Church, that at least one year should intervene before his final reception into this Body. At the end of the year, however, on October 17th, 1810, he was formally received under care of Presbytery. It was then agreed by Presbytery that since Mr. Dunn had **“for more than a year been preaching to a congregation within our bounds to the satisfaction of the people,”** he should be regularly appointed to preach for the new church.

Sunday, October 17th, 1909, may therefore fitly be taken as our Centennial Day. It marks a full century since the date indicated by the Records of the Presbytery of Philadelphia, as that which found here a worshipping congregation with a regular minister of its own; this congregation being for all practical purposes a “Church” and its minister a “Pastor,” since nothing but the name was lacking, and that was delayed for technical reasons only.

The Presbytery sent Dr. Archibald Alexander to confer with the people, so that they might be in position for extending to Mr. Dunn a regular and formal “call.” When this was finally accomplished Mr. Dunn received ordination, June 19th, 1811; the Presbytery of Philadelphia meeting for that purpose in the Methodist church of Germantown. Dr. Archibald Alexander presided, Rev. Nathaniel Irwin preached, and Dr. Ashbel Green delivered the charge.

For about three years, as already stated, the congregation continued to meet in the house of Dr. Blair. It was always their purpose, however, to erect a new edifice as soon as possible, and by March, 1811, the first subscription books were opened. In the heading of these books it is specified that the building was to be "for the use of a Christian society, formed on the principles and rules of the Presbyterian Church, under the superintendency of the General Assembly of said Church in the United States."

The site for the building was then chosen, and an agreement made with its owner, John Detweiler, to purchase it for eight hundred pounds. At the same meeting a building committee was appointed, consisting of Joseph Miller, Henry Bruner, Joseph Jacobs, William Sinclair, Robert Bringham, William Stewart, Jr., Jacob Miller and George I. Howell; Joseph Miller being treasurer, and Isaac Roberdeau, secretary. July 30th, 1811, the building was staked off; August 2d, ground was broken; August 21st, the deeds were finally signed by Mr. Detweiler and his wife, after the reluctance of the latter had been overcome by giving her fifty dollars extra for signing, and promising her one hundred cabbages to replace the vegetables then growing in the garden. The details of these transactions are recorded with great minuteness by Mr. Roberdeau. September 10th, 1811, the corner stone was laid, Rev. Dr. Blair presiding, and Rev. Mr. Dunn making the address. In January, 1812,



an effort was made which was repeated in 1815, to procure legislative sanction for the holding of a lottery to raise \$12,000 for this project, which was in those days quite a sum, as church tithes are now, was never carried into effect. In February 1812 the committee, "under the sense of the benevolent labors of Mr. Dunn," voted him a parsonage, paid for it by subscription.

The record closes thus: "Resolved, That the committee, sensible of the obligations which they, in common with their fellow citizens in the vicinity, are under to Mr. Dunn for his disinterested and affectionate attentions, ~~and~~ ~~THE ORIGINAL CHURCH-BUILDING OF 1812~~ ~~and~~ disposition to reward his services be entered on the records of the church, at the same time regretting that, from the present situation of the institution it is beyond their power to grant him suitable compensation."

In April 1812, 1813, and 1814, the church to the city of Germantown, on the suggestion of Dr. Blair.

On Sunday, July 19th, 1812, the church building was dedicated to God, Mr. Dunn holding the dedicatory services at 11 A. M., and Dr. Archibald Alexander preaching at 4 P. M.

The building was forty-five feet wide by sixty-five feet deep, and the ceiling had a height of thirty feet at the cornice, and thirty-three feet at the apex. It cost \$17,000 (part of which was still unpaid however) and was a substantial and creditable structure.

THE ORIGINAL CHURCH BUILDING OF 1814

an effort was made, which was repeated in 1815, to procure legislative sanction for the holding of a lottery to raise \$12,000; but this project, which was in those days quite as ordinary as church fairs are now, was never carried into effect. In February, 1812, the committee, "under a due sense of the benevolent labors of Mr. Dunn" rented him a parsonage, paying for it by subscription.

The record closes thus: "Resolved, That the committee, sensible of the obligations which they, in common with their fellow citizens in the vicinity, are under to Mr. Dunn for his disinterested and affectionate attentions, direct that this testimony of their gratitude and disposition to reward his services, be entered on the records of the church, at the same time regretting that, from the present situation of the institution, it is out of their power to offer him suitable compensation."

In April, 1812, Presbytery commended this church to the city congregations for aid, on the suggestion of Dr. Blair.

On Sunday, July 19th, 1812, the church building was dedicated to God, Mr. Dunn holding the dedicatory services at 11 A. M., and Dr. Archibald Alexander preaching at 4 P. M.

The building was forty-five feet wide by sixty-five feet deep, and the ceiling had a height of thirty feet at the cornice, and thirty-three feet at the apex. It cost \$17,000 (part of which was still unpaid however) and was a substantial and creditable structure.

During the same month an agreement was made by Dr. Blair and Mr. Joseph Miller for an organ of fourteen stops, costing \$1200, to be finished within one year by Alexander Schlotman. Mr. Miller for many years added to his other useful offices, that of organist. August 30th, the first communion service was held in the new church, twenty-seven communicants partaking.

In October, 1812, Rev. Dr. Samuel Blair, Joseph Miller, Henry Bruner and William Turnbull were elected as Elders. Dr. Blair's Eldership would of course not have been possible, if American rather than Scotch rules had been followed. In March, 1813, a Board of Deacons was ordained. On the second Thursday in May, Rev. Mr. Dunn was finally installed as pastor, Rev. Messrs. Potts, Latta and Doak taking part in the service. Mr. Dunn's salary was \$800. In June, additional elders and deacons were ordained. In April, 1814, the first election under the charter was held. This charter, which is reprinted in the appendix to the present volume, provided for giving the care of temporal affairs to a "Vestry" consisting of twenty-six members, serving for four years. The elders were permanent members *ex officio*; the others were divided into four classes, and one class was elected each year. Rev. Dr. Blair was the first president of this Vestry, Joseph Miller treasurer, and John Cameron secretary. In June, 1814, it is recorded that on account of Rev. Mr. Dunn's ill health, the afternoon service was omitted, and the

evening service continued, which indicates that three services had been held previously. This is one among many indications of Mr. Dunn's energy and faithfulness.

In October, 1815, Mr. Dunn resigned his charge on account of ill health, which prevented his maintaining such active work.

He had been preaching continuously in Germantown since the summer of 1809; in the German Reformed edifice at first, then at Dr. Blair's house, and in the new church building. When he began his work he was some forty-seven years of age, and was known as an able and attractive preacher. Contemporary records show that he produced a decided impression for good upon the community at large; and on the part of the congregation it is said that "God has sent unto us in a very remarkable manner a preacher eminently qualified for this glorious work, in whom all are united, and whose ministry has hitherto been greatly blessed." He afterward resided chiefly at Newport, R. I., until his death in 1833; and we are glad to know that the same qualities which enabled him to be of inestimable benefit to the church in this place, have in his descendants produced similar results elsewhere. His grandson, Rev. Robinson Potter Dunn, D.D., was well known as pastor of the First Presbyterian Church of Camden, New Jersey, and professor in Brown University; he also received a call to the pastorate of this church in subsequent years.

It is interesting to learn, that Rev. Robinson Potter Dunn Bennett, now pastor of the Summit Presbyterian Church in Germantown, is another lineal descendant of Rev. Thomas Dunn.

REV. GEORGE BOURNE, member of the Presbytery of Lexington, in Virginia, was invited in November, 1815, to supply the pulpit for a year: two services to be held on Sabbath, and one on Thursday evening; salary \$600. Mr. Bourne informed the Session that action had been taken against him by the Presbytery of Lexington, chiefly on account of his bold denunciation of slavery; but it refused to give any weight to these charges, and in January, 1816, he began regular service in Germantown.

In March, the Presbytery of Philadelphia notified the church that this action was deemed irregular, whereupon the people warmly sustained Mr. Bourne: indeed they carried it so far that Dr. Blair resigned his seat in Presbytery, and the church withdrew from connection with it. On June 16th, Mr. Bourne was formally elected Pastor of the church. In March, 1817, we find the church settling some difficulties which had arisen among the people in consequence of this ecclesiastical position, by calling upon Rev. Messrs. Ely, Staughton, Wilson, Parker and Patterson to act as an advisory council.

In May, 1817, the General Assembly referred back Mr. Bourne's case to the Presbytery of Lexington, on account of the insufficiency of proof against him, and the over-severity of his sentence. In October, 1817, Dr. Blair

resumed his seat as a member of the Presbytery of Philadelphia; Dr. William Neill and Mr. Dunn having conferred with him on behalf of that body. In January, 1818, steps were taken by the Church Vestry towards reuniting with the Presbytery; and on March 29th, at a Church meeting moderated by Rev. Dr. E. S. Ely, a letter was addressed to the Presbytery, requesting that the church be considered as again one of its constituents, and asking it to sanction Mr. Bourne's officiating as minister "for the present." On April 21, the Presbytery did accordingly receive the church again into membership.

In May, 1818, however, the General Assembly of the year decided against Mr. Bourne. This occasioned a division of sentiment among the congregation; but as the officers, led by Dr. Blair, took decided action in support of the General Assembly's authority, Mr. Bourne withdrew in June with the purpose of forming a new organization. On July 14th, we find the Presbytery, on application of the elders from this church, appointing supplies for the pulpit. On July 27th, the Vestry appointed a committee to choose arbitrators between Mr. Bourne and the church. On September 13th, 1818, Mr. Bourne organized the "Shiloh Independent Church" in Germantown, with thirty members. It continued in existence only a few months, however.

Mr. Bourne was of English birth, and was licensed at London in 1804. The next ten years of his life were spent in Virginia and Maryland. After leaving German-

town, he took charge of an Academy at Sing Sing, and supplied the Presbyterian pulpit. He was afterward Pastor of the Congregational Church at Quebec; then at New York City, and at West Farms, in Reformed Dutch churches. He died in 1845, aged sixty-five. He was a man of considerable literary attainments as well as personal piety; his boldness is sufficiently shown by his attacks upon slavery in Virginia and upon "popery" in Quebec. It is gratifying to know that he survived these troublous experiences in Germantown for nearly thirty years, and continued in the work of the ministry up to old age with great power and usefulness. The church roll showed twenty-nine members at his accession; he added forty to the list, and has left on record thirty-six baptisms.

The month of September, 1818, may be taken as closing the first period of our Church history. It is marked, not only by the departure of Mr. Bourne, but by the death of Dr. Samuel Blair. For nearly fifty years, as already noted, Dr. Blair had been the leading English Presbyterian in Germantown. His house had sheltered the congregation which developed into the English Church, and it continued to be the home of that Church until its new building was finally erected. He was the President of its Vestry until in August, 1816, he resigned because of growing bodily infirmity; and he was the leading Elder in active service until his death. The letter of June 25, 1818, addressed to Mr. Bourne and signed by Dr. Blair

as "Ruling Elder," is a model of courteous but thorough-going firmness and energy. Dr. Blair was always helpful financially, both in timely loans and in generous gifts. He was the chief support of Mr. Dunn throughout his active pastorate; and he stood faithfully by Mr. Bourne up to the point of actual disruption from the General Assembly. Then he expended all his influence and power, officially and personally, to hold the Church loyal to Presbyterianism. He actually died in the effort, but it was successful; so that he not only founded and developed the Church, but preserved it from destruction.

No Church could well expect a more utter absence of strife and friction than we have had ever since that conflict of 1818; but at the time it was a deadly peril. On the small scale of village life, Dr. Blair was to that little congregation, both a Moses and an Elijah—both a Founder and a Defender. All this was, as has just been said, on a very small scale; but no small man could have met the need, and it was no small thing to establish and then to rescue a Church of Christ. When we combine together these and all his other services, and take into account the length of time over which they extended, and when we consider that a man of such high character and standing gave credit to the congregation by his very presence in the midst, we may the better perceive in what unusual degree the beginnings of our Church life are identified with this one man, Samuel Blair.

As we have already seen, the Church received through Dr. Blair not only his own services, but those of other members in his own circle. One of those was Col. Isaac Roberdeau, who had married Dr. Blair's daughter Susan, and was resident in Germantown.

Isaac Roberdeau was the son of a French Huguenot of high standing, and his mother was of a noble Scottish family. He had been trained in Europe as a Civil Engineer, and was associated with L'Enfant in laying out the City of Washington. He served as an officer in the army during the War of 1812, and afterward surveyed the boundary line between this country and Canada, in accordance with the treaty of Ghent. Later still he organized the Bureau of Topographical Engineers at Washington, and continued to be its Chief, until his death in 1829.

He was a valuable co-worker with Dr. Blair, especially in the erection of the Church building. Most of the records during that time are in his singularly characteristic and legible hand-writing. One of his descendants, Mr. Roberdeau Buchanan, was an accomplished student and writer of Colonial genealogy, and his researches have cleared up many obscure points in these early records. He was consulted in the preparation of the memorial tablet in honor of Dr. Blair, which was placed on the wall of the Church in 1892. This tablet reads as follows:—

IN MEMORY

OF

THE REV. SAMUEL BLAIR, A.M., S.T.D.,

FOUNDER AND FIRST RULING ELDER OF THIS CHURCH,
PASTOR OF THE OLD SOUTH CHURCH, BOSTON, 1766-1769.

CHAPLAIN IN THE REVOLUTIONARY ARMY, 1775,
CHAPLAIN OF THE HOUSE OF REPRESENTATIVES
OF THE UNITED STATES, 1790-1792.

ELECTED PRESIDENT OF PRINCETON COLLEGE,
WHEN BUT TWENTY-SEVEN YEARS OF AGE,
AN HONOR WHICH HE DECLINED

IN FAVOR OF DR. JOHN WITHERSPOON.

DEVOTED TO THIS CHURCH FROM ITS FOUNDATION, IN 1809,
UNTIL HIS DEATH, IN THE 77TH YEAR OF HIS AGE,
SEPTEMBER 24TH, 1818.

AND OF

SUSAN SHIPPEN BLAIR, HIS WIFE,

DAUGHTER OF DR. WILLIAM SHIPPEN THE ELDER,
WHO, BY HER GENEROSITY AND UNTIRING EXERTIONS
GREATLY AIDED HER HUSBAND

IN THE ESTABLISHMENT AND MAINTENANCE
OF THIS CHURCH.

DIED OCTOBER 12TH, 1821, AGED 78 YEARS.

In his comments on this inscription, Mr. Buchanan mentions that the degree of A. M. came to Dr. Blair from both Princeton and Harvard, and that the "S. T. D." came from the University of Pennsylvania. He also speaks of Dr. Blair's membership in the American Philosophical Society, and of various other honorable positions held by him. The Blair family is shown by Mr. Buchanan to have been of eminent service in connection with the Presbyterian Ministry, and also with Princeton and other colleges, and with the public life of our country. He mentions the name of Dr. Blair himself, of his father and his Uncle John and his cousin—each of them a "Rev. Dr. Blair," as already noted; and also that of his cousin, Rev. Dr. Samuel Stanhope Smith, who married Dr. Witherspoon's daughter, and himself became a President of Princeton College. He had other cousins who were in the Ministry, and his four sisters were married to well-known ministers, Duffield, Rice, Foster and Carmichael. Mr. Buchanan goes on to mention Montgomery Blair, Senator Frank P. Blair and Vice-President Breckenridge and "six or more College Presidents," as of a later generation of the Blair family.

Not the least of Dr. Blair's services was his engaging for the Church the special attention and interest of another eminent man, one of his own type, the Rev. Dr. William Neill. Dr. Neill did not take this pastoral charge until several years had passed; but from his place in Presbytery he watched over its affairs and

served it faithfully. From the time of Dr. Blair's death, Dr. Neill was a special friend and helper of this Church for more than forty years.

In October, 1818, Rev. Dr. Neill and Rev. Mr. Potts were appointed a committee to visit and counsel the Germantown Church on behalf of Presbytery; and in December Dr. Neill introduced to the Presbytery **THE REV. JAMES ROOKER**, with the view of having him recognized as Pastor of this Church. Mr. Rooker was accordingly accepted as a Licentiate, on December 17th, 1818, with expressions of high regard for himself and appreciation of his previous usefulness. He, like both of his predecessors, was of English birth, and was at this time sixty-two years of age; but although a man of great experience and worth, he seems to have had no ordination until June, 1819, when he was ordained and installed as pastor of this Church. Rev. Dr. Neill presided; Rev. Thomas H. Skinner preached the sermon, and Rev. J. K. Burch gave the charges.

On April 25th, 1819, "a Sunday School was opened in the Church for instructing the children to read and learn by heart portions of Scripture." There was soon an attendance of three hundred children.

From a record in 1825, we find that the Church was in the habit of regular contributions to the "United Foreign Missionary Society," by means of collections taken at the "monthly concerts," as the Missionary prayer meetings were at that time called.

April 20th, 1826, Mr. Rooker resigned his pastoral charge from infirm health and advanced age, though he continued to administer the ordinances until his death in December, 1828, at the age of seventy-three. The church records show that he found thirty-one members enrolled at his accession; he added fifty-six and performed seventy-four baptisms. He is remembered, however, less by such details of work than because of the deep impression made by his beautiful Christian character.

In April, 1827, there being still some \$3000 debt on the church building, the property was deeded over to Rev. Drs. E. S. Ely and J. J. Janeway, of the Presbytery of Philadelphia, on condition of their assuming this debt; and for about five years the title to the property was in their hands. On Mr. Rooker's death, **REV. JAMES NOURSE** supplied the pulpit during 1829 and part of 1830, adding eight to the roll. After several other ministers had taken charge for shorter periods, **REV. DR. GEORGE JUNKIN** preached for several months, adding twenty-two to the roll of members. He was then principal of the "Manual Labor Academy" in Germantown, and is said in his biography to have found here "a good church building, with the nucleus of a congregation."

The mention of these names is another reminder that this Church was kept in an honorable position before the community, even through its weaker days, by the



July 20th, 1826, Mr. Rooker resigned his pastoral charge from infirm health and advanced age, though he continued to administer the ordinances until his death in December, 1878, at the age of seventy-three. The church records show that he added thirty-one members enrolled at his accession, he added fifty-six and performed seventy-four baptisms. He is remembered, however, less by his numerical work than because of the deep impression he made as a beautiful Christian character.

At the time of his death he left a \$3000 debt on the church. REV. JAMES BOURSE succeeded over him. He was called to the Second Presbyterian of Philadelphia, and continued to carry this debt and for about five years after the property was in their hands. On Mr. Rooker's death, REV. JAMES BOURSE supplied the pulpit during 1829 and part of 1830, adding eight to the roll. After several other ministers had taken charge for shorter periods, REV. DR. GEORGE JUNKIN preached for several months, and added two to the roll of members. He was succeeded by REV. MARSHALL L. BROWN, a German-American, who is said to have been the first to found here a good church, to do so in the face of a congregation.

The mention of these names is given in order that this Church was kept in the light of the community before the community, and through its weaker days, by the



high standing of the men who ministered to it. Mr. Nourse was noted for his literary ability and scholarship. He edited the first Paragraph Bible published in the United States, and was well known as an author. Until his sudden death by cholera in 1854, he was actively engaged in successful work as preacher and writer.

Dr. George Junkin would have needed no introduction in any part of the Presbyterian Church, two generations ago. While in Germantown he was Moderator of the Synod, and in 1844 became Moderator of the General Assembly.

"The Manual Labor Academy" may seem like a strange attraction for such a man. But this was really a most interesting enterprise, on the same principle which Dwight L. Moody long afterward developed at Northfield and Mount Hermon. Poor young men were to be aided in self-support, and wealthier ones were to be given exercise, wholesome in more than one sense, by the "Manual Labor" which was obligatory upon all. The ultimate object, in both cases alike, was to train men for Christian work and especially for the Ministry.

The location at Germantown proved, however, to be rather inconvenient in some ways, and Dr. Junkin transferred his work to Easton, taking with him the Professors as well as the students of the Academy. There he found a college existing as yet only on paper, to which he gave life and body by his advent. The

Manual Labor Academy from Germantown turned thus into Lafayette College.

It was in the same building where Dr. Blair had lived, on Walnut Lane and Germantown Avenue, that this Academy was located; and that house may therefore be regarded as in some sense the birthplace of a College as well as a Church.

Dr. Junkin himself, after his Presidency of Lafayette, became President of Miami University, and of Washington College in Virginia, where he continued until 1860. With the outbreak of the war, he returned here to Philadelphia, where he lived through an honored and venerated old age. He died in 1868, in his seventy-eighth year.

REV. DR. WILLIAM NEILL, who had so long been familiarly acquainted with the Church, assumed personal charge of it in September, 1831, remaining in this connection until September, 1842. With Dr. Neill in regular charge the condition of affairs began to improve, and the congregation prepared to resume control of their own property.

It seemed desirable, however, to make several changes in the constitution of the Church; and to accomplish this, the members of the "English Presbyterian Church" caused themselves to be organized by legislative Act (June 12th, 1832) into a new corporation, with a new title: "The First Presbyterian Church in Germantown." The Charter then granted will also be found in the appendix to the present volume. There has been no serious



THE REV. GEORGE J. KILPATRICK

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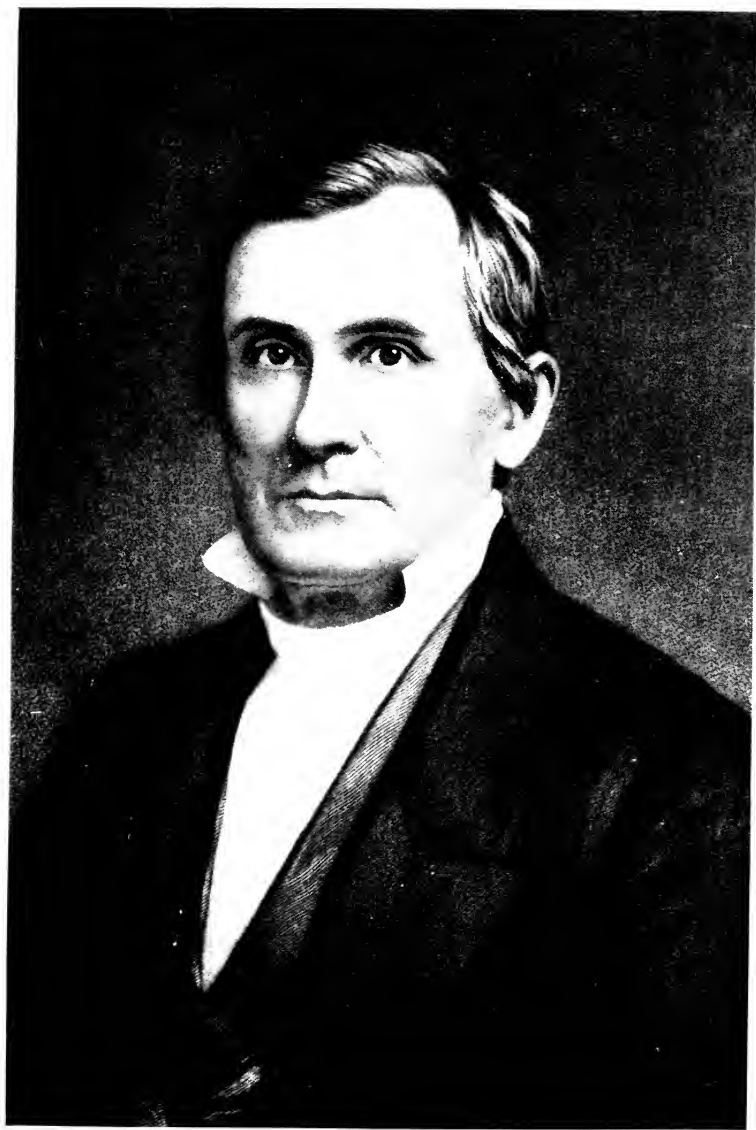
It was in the same building where Dr. Blair had lived, on Walnut Lane and Germantown Avenue, that this Academy was located, so that house may therefore be regarded as in some sense the birthplace of a College as well as a Church.

Dr. Junkin himself, who was a native of Lafayette, became President of the College of the City of Washington in 1837, and remained until 1842, when he returned here.

THE REV. GEORGE JUNKIN, D.D., honored at his death in 1871, in his seventy-eighth year.

REV. DR. WILLIAM NEILL, who had so long been familiarly acquainted with the Church, assumed personal charge of it in September, 1843, remaining in this connection until September, 1847. With Dr. Neill in regular charge the condition of affairs began to improve, and the congregation began to take control of their own property.

In 1848 the congregation made several changes in the management of the Church, and to accomplish this, the name of the "First Presbyterian Church" was changed to "The First Presbyterian Church in Germantown," and the congregation was incorporated under the Act June 1st, 1848, under the name of a new title, "The First Presbyterian Church in Germantown." The Charter then granted will also be found in the appendix to the present volume. There has been no serious



incumbrance on the property since the Church has borne the present title. Several small claims did remain unsatisfied for some years; but on August 21st, 1836, it is recorded as "being free from all debt whatever."

During Dr. Neill's connection with the Church we find Mr. William D. Howard (afterward the Rev. Dr. Howard, of Pittsburgh) serving as elder, and as President of the Board of Trustees, 1835-38. In 1838 the use of the church building on Sunday afternoons and evenings was given to the German Reformed Church, pending the completion of their new edifice. In August, 1841, a congregational library was established by Dr. Neill. In September, 1842, he resigned his position and passed his declining years in retirement at his home in Philadelphia. He admitted forty-three members and performed fifty-eight baptisms.

Dr. Neill was born in 1778, during the Revolutionary War, and died in 1860, just after the outbreak of the great Civil War. After graduating at Princeton in 1803, he was appointed tutor in the College and served there until 1805, when he was ordained. Before coming to Philadelphia, he had been Pastor of the Presbyterian Church of Albany, New York, from 1809 to 1816. He was Moderator of the General Assembly of 1815, at its meeting in Albany, and from 1817 to 1825 he was Stated Clerk of the General Assembly.

In 1816 he accepted the Pastorate of the Sixth Church in Philadelphia, and remained there until 1829. Then

he became successively the President of Dickinson College at Carlisle, Pennsylvania, and the Secretary of the Presbyterian Board of Education at Philadelphia.

In the autobiography which was published after his death, he tells us that his coming to Germantown, in 1831, was chiefly on the personal invitation of his friend, Mr. John S. Henry (father of T. Charlton Henry), who had been actively interested in this Church for several years previously, and who stood sponsor for the Church in this matter. When Dr. Neill came to Germantown he was fifty-three years old, and he remained in the Pastorate until his sixty-fourth year. It is a significant fact that regular Sessional Records began with this Pastorate.

On his retirement, in 1842, Dr. Neill introduced to the Church his personal friend, Rev. Thomas B. Bradford, who thereupon, as will presently be noted, was accepted as his successor. In fact, Dr. Neill's active interest in this Church began in 1816, and lasted until his death in 1860, when Dr. Knox had already been Pastor for seven years. He says himself, and correctly, "By my labors they were kept together till the days of their prosperity."

In the great revival of 1857, and in all the events of that historic period, Dr. Neill was active and influential for good in Philadelphia. His last years were his best years, and he was loved and venerated increasingly to the very end.



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In the autobiographical sketch which was published after his death, he tells us that, coming to Germantown, in 1831, was chiefly on the invitation of his friend, Mr. John S. Brown (brother of Jackson Henry), who had been a member of the Church for several years, and had been elected Moderator for the Church at the annual meeting in Germantown. He remained in the Church until his death in the Presbyterian Hospital, New York, on the 21st of August, 1897. **DR. NEILL, D.D.** died at the age of 66 years.

On his return home in 1842, Dr. Neill introduced to the Church his personal friend, Rev. Thomas B. Bradford, who, in return, as will presently be noted, was accepted as an associate. In fact, Dr. Neill's active interest in our Church began in 1840, and lasted until his death in 1897. He was in our Church for seven years, and during that time he devoted many labors thereto, and was the author of many of our most important papers.

In the early years of his life, and in the latter years of that brief life, Dr. Neill was active and influential for good in the Church. In the last years of his best years, and he was young and vigorous, he was equally so to the very end.



REV. THOMAS B. BRADFORD had charge of the Church from September, 1842, until April, 1850. He found fifty-three enrolled members; added one hundred and twenty-five, and performed sixty-five baptisms. There is little of strongly-marked incident recorded of these years, but they had a decided influence for good on the character of the Church; its whole spirit grew more hopeful and aggressive, and it became free from its dependence on the Home Mission Board for the first time. Rev. Mr. Bradford resigned his charge in 1850, on account of painful bodily ailments, and was never able to resume pastoral work, although rendering considerable service to weak churches in his own vicinity, until his death, in 1871, after a long illness.

REV. SEPTIMUS TUSTIN, D.D., took charge in October, 1850, being introduced to the Church by Dr. Neill, to whom Dr. Tustin refers as "my life-long friend." He was formally installed in July following, Rev. Dr. Neill presiding and giving the charge to the Pastor, and Rev. Dr. Robert Steel preaching the sermon. Rev. B. F. Steel gave the charge to the people.

Dr. Tustin was born in 1804, licensed to preach in 1822, and ordained in 1824, when he was but twenty years old. Such things were possible in those earlier days, when young men could take both College and Seminary courses in the home of some scholarly minister. He went at once to Washington, North Carolina, and then to Charlestown, Virginia, where in the course of

his Pastorate he officiated as Chaplain of the University of Virginia in 1836. He was afterward Pastor at Warrenton, Virginia, and later still was associated, from 1839 to 1845, with the venerable Dr. Laurie in what was then the F Street Church of Washington, District of Columbia. It was while there that he was appointed, first, Chaplain to the House of Representatives, and then for six years Chaplain to the Senate. After a pastorate at Hagerstown, Maryland, he came to Germantown. Here he had already received fifty-six into membership, and the tide of prosperity was steadily rising, when he resigned and turned his face southward again in June, 1852. He went to Havre de Grace, Maryland, then to Aberdeen, Mississippi, and finally returned once more to Washington.

Dr. Tustin performed a duty of noteworthy importance for Church history in 1862 and 1863. In the midst of the Civil War he rendered a great service for Church reunion. Being Chairman of the "Committee on Correspondence with other Churches," in the Old School General Assembly of 1862, he made the first official proposal that fraternal relations should be resumed with the New School Church, by a personal delegation to its General Assembly. In 1863 he was himself appointed as such delegate, and after a separation of twenty-six years, his voice was the first to break the silence between the two Churches. It is not easy to appreciate today how difficult the situation was at



that time. A Church separation like this in the present
is bitter just because the relations were held up so sacred.
This separation had begun so but it had been long enough
long, that no man would have been able to bridge the
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who are familiar with the situation then existing can
recognize that it was indeed a "delicate part," where
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spoiled everything. The service of that one day was
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REV. HENRY JACKSON VAN CREEK, D. D., of New York, who was here only a few weeks after the Pastor's death, and who was one of the first to call on him, and he was the first to call on the new Pastor, Rev. Dr. Neill, and he was the first to call on the new Pastor, and Rev. Dr. Neill, who was the first to call on the new Pastor, and Rev. Dr. Neill has left on record the indications of his warm and helpful friendship with the new Pastor.

Dr. Van Dyke was born on the outskirts of Germantown, at the corner of Washington Lane and the Old York Road, in Abington, on March 2d, 1822. He graduated from the University of Pennsylvania in 1845, studied theology under Rev. Albert Barnes and Dr. Thomas Brainerd, and completed his course



that time. A Church alienation, like one in the family, is bitter just because the relations touched are so sacred. This separation had begun so bitterly and had lasted so long, that no man would have adventured across the gulf unless he were endowed with great gifts of faith and hope and love. The Moderator of the New School Assembly expressed to Dr. Tustin their appreciation of "the truly admirable manner in which you have discharged the delicate part assigned to you." Any reader who is familiar with the situation then existing will recognize that it was indeed a "delicate part," where not only a word too little, but a word too much, might have spoiled everything. The service of that one hour was honor enough for a lifetime, to any man who loved his Church and its welfare.

REV. HENRY JACKSON VAN DYKE was called within a few weeks after Dr. Tustin left Germantown, in July, 1852, and he was duly installed in October following. Rev. Dr. Neill took part with Rev. Dr. Jacob Belville and Rev. Dr. Robert Steel, in this installation, and Dr. Neill has left on record the indications of his warm and helpful friendship with the new Pastor.

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Princeton Seminary in 1845. He went immediately to Bridgeton, New Jersey, where he was Pastor from 1845 to 1852. He then settled in Germantown, and everything seemed to indicate for him a permanent continuance here, but with the sudden death of his two older children his family life was so shocked and disordered, that a call to the Second Church of Brooklyn, New York, which came just at that juncture, was accepted by him as Providential, and he left here in July, 1853. He took with him an infant son, born in Germantown, who was named after himself and is now Dr. Henry van Dyke, of Princeton, so well known in literature and in education. Both father and son were in turn Moderators of the General Assembly.

It may not be unsuitable for the present writer to repeat in this place some words which he once addressed to Presbytery, with regard to Dr. Henry Jackson Van Dyke. "Dr. Van Dyke was my spiritual guide when I first entered the Christian life. He counselled and directed me through my early studies, and expressed great pleasure when I was invited to follow where he had himself been Pastor. He came to Germantown later on, and married me. He showed in every way how much he had meant it, when he told me to consider myself as one of his spiritual sons in the common faith."

By repeated exchanges of pulpit and in other ways, Dr. Van Dyke showed to the end of his life that his stay in Germantown, though so brief, was always vividly

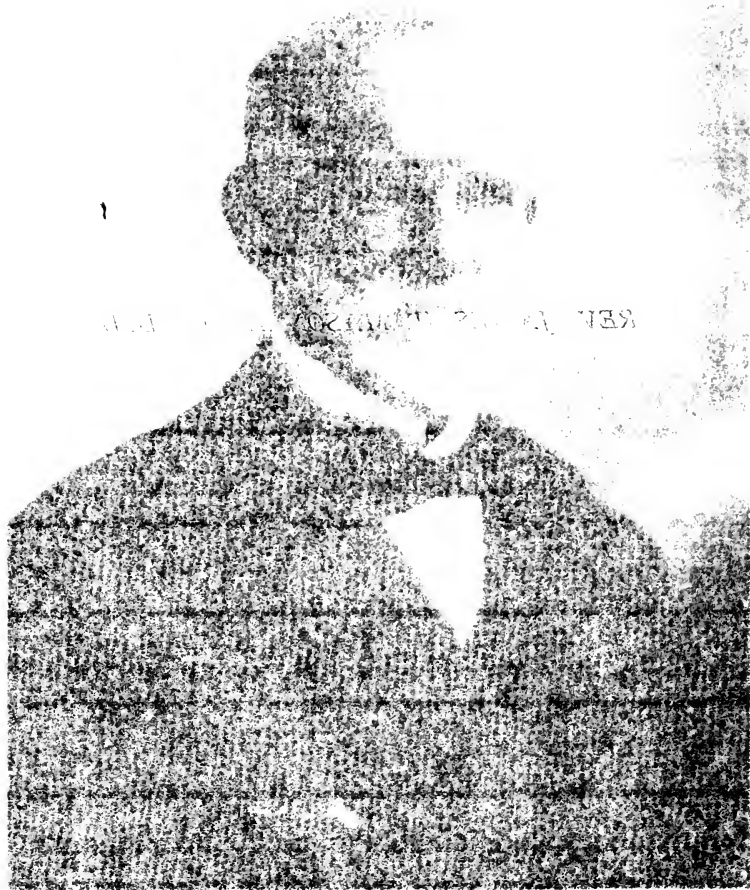


in his memory. He died suddenly, May 24th, 1891, at his home in Brooklyn, where he had been Pastor for almost forty years. He had just been elected a Professor of Systematic Theology in Union Seminary, New York, being at the time a Director in the Princeton Seminary. When informed of this election, he said, "This means peace, and in fact, there was every reason to believe that his presence in that Institution would have great influence toward keeping it in harmony with our Church."

Meantime, although the Church in Germantown had lost that opportunity of development which would have come through the continued stay of Dr. N. V. Dyke, it was nevertheless on the eve of its final maturity. Its longest pastorate was just at hand.

THE REV. JAMES H. MASON KNOX, D.D., was Pastor for the next sixteen years, from September, 1851, to July, 1869. He was born in New York City, in 1824, graduated at Columbia College in 1841, and at the Theological Seminary in New Brunswick, in 1848, and was licensed by the Class of New York. His first pastorate was at German Valley, N. J., where he was ordained and installed by the Presbytery of Newton, and he afterward removed to the Reformed Dutch Church at Easton, Penna., where a fine church building was erected and paid for during his stay.

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He was installed in this Church November 9th, 1853, his father, Rev. Dr. John Knox, of the Collegiate Reformed Church in New York City, preaching the sermon,

and Rev. Roger Owen, of Chestnut Hill, giving the charges. Immediately after the coming of Dr. Knox, in 1854, extensive alterations were made in the church building, so that for the Sunday School and for evening lectures there was provision made in rooms separate from the main audience room. This was effected by making the edifice consist of two stories, instead of one as heretofore. On the lower floor, beside the Pastor's Study, was the Sunday School or Lecture Room, in which there still remained the old-fashioned square pews which had been occupied so many years in the church services. Their ample space was perhaps more suggestive than the narrower modern pews, of the fact that a church is meant to consist, not of individuals merely, but of families. The scriptural teaching on that point, however, was not at any time more positive or effective than during the pastorate in which this change was made.

The body of Sunday worshippers was thus brought to the upper story, where they were provided with a room of ample height, and were placed at last within easy distance of the pulpit, which had in former years towered in the air far above them. The church building was renewing its youth, and became much more convenient and useful than before. A new organ was built in 1865.

The improvement in its edifice may be taken as an indication of a corresponding access of new life through-

out the Church itself. One token of this is found in the very fact that these alterations were undertaken at a cost of \$7000, which was no small sum for a congregation such as this had been. In fact, it is one of the special features of this pastorate, frequently recognized as such, that the spirit of liberality in giving to Christian enterprises was so successfully fostered. Instead of being, as in its best days up to this time, barely self-supporting, or even dependent on the Home Mission Board for assistance, the Church became henceforth a generous giver to gospel work outside of its own bounds. This was not merely from the new families who were attracted into its membership, but from the patient and faithful development of this grace in the congregation at large. Contributions increased in far greater proportion than did the wealth of the people, and since the giving was made to depend not on impulse, but on Christian principle, its results in the people have not been temporary, but life-long; by no means ceasing to bear fruit even after the removal to another field of the hand which had given this training. There was raised for religious purposes, during the pastorate of Dr. Knox, somewhat more than \$107,000, of which amount \$63,229 was sent to the various Missionary Boards of the Church at large. Since this came from "growth in grace," and not solely from growth in riches, it is, of course, good evidence of other spiritual progress, which may not be so easily described in words. Dr.

Knox received two hundred and seventy-five persons into membership, and performed one hundred and sixty-eight baptisms.

Dr. Knox resigned his pastorate here in July, 1869. He was afterward Pastor at Bristol, Pennsylvania, from 1873 to 1883, and was President of Lafayette College from 1883 to 1890. Being then in his sixty-sixth year, he retired from public office, and resided at Baltimore, Maryland, until his death.

A memorial window, in honor of Rev. James H. Mason Knox, D.D., and Rev. W. J. Chichester, D.D., was presented to the Church by Mr. Charles Wolcott Henry, and dedicated May 15th, 1904. An address commemorative of Dr. Knox was delivered by his successor, Dr. Dripps, and one for Dr. Chichester by his successor, Dr. Wood.

From the address concerning Dr. Knox the following extract may fitly be repeated here. "It is singularly appropriate in this case that the figure on the memorial window should be that of a veteran soldier, laying down his sword in triumph. Ever since his early manhood, and increasingly with his added years, Dr. Knox had a soldierly appearance. A stranger would naturally have taken him for an army officer of high standing. He had a distinctly erect and military carriage of body, with a strong and dignified face.

"He was a man of wide information, solid judgment, and the habit of prompt and firm action. The com-

bination of strong will and clear head, with uncommon warmth of heart, will account for the impression which he made everywhere. It made him particularly valuable as a counsellor and advisor. In point of fact, he was widely sought and consulted, on matters both public and private, down to the very end of his life.

"In this respect, as in so many others, he showed himself a worthy son of worthy ancestors. His father was Rev. Dr. John Knox, Senior Pastor of the Collegiate Reformed Church in New York, and his mother's father was Rev. Dr. John M. Mason, whose name was a household word in all the Churches two generations ago. Each of these was pre-eminently 'a man of affairs,' though Dr. Mason was also noted for his phenomenal pulpit eloquence. Above all else, however, Dr. Knox was like both of these ancestors of his, and like every true servant of Jesus Christ, in simple modest piety and goodness.

"I esteem it a chief honor of my own life, that I should have spent ten years and more in the pastorate of this Church, between the pastorates of two such men as Dr. Knox and Dr. Chichester. Their memorial window ought to be a singularly valuable asset of this Church, and all the more because it will so naturally group with their names that of their faithful friend and remembrancer, Charles Wolcott Henry."

The Eldership of T. Charlton Henry calls here for mention, as in Dr. Blair's time the services of Joseph

Miller in the Eldership have been noted, and in Dr. Neill's time those of William D. Howard. Mr. Henry's grandfather, Alexander Henry, was an Elder in the Second Presbyterian Church of Philadelphia, and for sixteen years the President of the Presbyterian Board of Education. He was President of the American Sunday School Union, and is described as "the leading Christian and philanthropist of the entire community." Both of his sons, T. Charlton Henry, D.D., of Charleston, South Carolina, and John Snowden Henry, a Charter member of this Church in 1832, proved worthy of such a father. So it was with his grandsons, Alexander Henry, Mayor of Philadelphia, and T. Charlton Henry.

Mr. Henry served in the Eldership for the last thirty-two years of his life, being only thirty-one when elected. He was at the head of the Germantown Saving Fund for thirty-six years, and was active in many other benevolent enterprises. He was a founder and for nine years the Superintendent of the Sunday School which developed later into the Wakefield Presbyterian Church; and was Superintendent of our own Sunday School for sixteen years.

To four pastors in succession he was in special degree "the trusted helper and counsellor," and his fellow officers, with the entire congregation, most willingly showed him peculiar deference and regard. In the development of systematic liberality in this Church, his example and active help were of the highest value.

It was well said of him that "a more conscientious giver it would be difficult to find." It is not easy to write of him, precisely because he was in so many ways and with such utter devotion a thorough going Christian and Churchman. He bequeathed to the official service of this Church and community in the fourth generation four sons, of whom Charles Wolcott Henry continued in service here until his death in 1903, while Bayard Henry and John Jackson Henry are still active members, and Rev. Dr. Alexander Henry is Secretary of the Presbyterian Board of Publication and Sabbath School Work.

There is not space to deal adequately with Mr. Henry's life, or with that of others who in their own place and generation have served God faithfully as officers and private members of this Church. Men, women and children have here, as in our sister churches, lived Christian lives, and wrought righteousness, and died in the faith; and have thus built up the Body of Christ and hastened the coming Kingdom. But for them, our Leaders would have had no followers, and our Pastors no permanent flock.

Among our ministers, three names in particular stand by themselves as those of men who rendered the largest and longest-continued service to this Church: Dr. Blair, Dr. Neill and Dr. Knox. Between them, they covered the entire sixty years from 1809 to 1869. Dr. Blair passed on the responsibility to Dr. Neill, and

he in turn to Dr. Knox. Though there were other pastors, and most helpful ones too, yet in large and long service to this particular Church, "they attained not to the first three."

These three were men of the same type. They were all of Scotch descent, and each of them was a man of distinction, not only as a courteous and refined gentleman of the old school, but also for scholarly attainments, and above all for personal piety. Moreover, all three were men of native practical ability, and trained experts in ecclesiastical life and law. Dr. Neill was Stated Clerk of the General Assembly for years, and either of the others could have filled that position admirably. They trusted in God like little children, and they served Him like veterans. Each in his turn gave to this Church for long years the benefit of abilities which were shown elsewhere, and on a larger scale, to be of high order. There was, therefore, a singular unity after all, in the controlling influences which moulded the life of this Church through all the many changes of these sixty years.

Of all the pastors up to the year 1869, not one remains yet alive. They deserve much larger notice than it is possible to give them within these brief pages. We are thankful to know that they are not dependent for reward or appreciation upon us; that there is a record on high, wherein is no omission, a Master who is not unjust to forget their "work and labor of love." Theirs

is the fame which is not confined to earth, where it can only sound over their unhearing bodies; but that which comes to their glorified spirits, from the souls whom they led after them to heaven, and from the blessed angels, and from that King whose generous praise is given to every good and faithful servant. Not because they need it, but for our own sakes, do we call to mind their work in the cause of this Church; so patient and persevering through trials and difficulties which we know to have been neither few nor small. The high regard in which they were held by the community at large, as men of unusual ability and devoted earnestness, was itself no small help to the Church.

The field in which they labored bears a very different aspect in our day from that which it then presented. Instead of being a lovely but somewhat remote country village, inhabited largely by men speaking a foreign tongue, Germantown has become an integral part of Philadelphia itself. It was always attractive and comparatively populous. Before the Revolution it is said to have had "more houses and people than any other town in the Province, except Philadelphia and Lancaster." There were hardly more than 2000 inhabitants, however, when this Church was organized. In 1830 Germantown claimed to have 4000 inhabitants. The growth in later years was far more rapid.

The change from its foreign aspect was very gradual. In 1709 the English Government refused to continue

its land-owners in possession of their land unless they became naturalized. In speech and habits they were found to be still German, even in 1793, when the National Government, with Washington at its head, came to Germantown for a time, to escape the yellow fever in Philadelphia. From that time onward, however, so many English-speaking residents came in, that the inevitable change began; a change with which this Church, as we have seen, had much to do. It is interesting to read Watson's description of the place in those days, "with its houses of dark moss-grown stone, and of sombre and prison-like aspect, with little old-fashioned windows, and monstrous corner chimneys formed of stone;" and of its being such a "very long town," its houses in little groups with intervals between, for several miles along the road; this road itself being in a very bad condition generally, so that most of the travel was on horseback. And yet, within sixteen years after the date of which he writes, it was connected with Philadelphia (in 1831) by railway, though not incorporated as the Twenty-second Ward of this City until the year 1854.

In these various ways, so great a change of population was effected, that church life became very different from what it previously had been. Comparatively few of the old German families were to be found in this congregation in 1869, and it was no longer the only Presbyterian Church in the place. Partly from its

membership there had been formed, in 1852, the Chestnut Hill Church, and, in 1857, the Second Church of Germantown. In 1856 the old German Reformed Church became Presbyterian also, taking the name of "The Market Square Presbyterian Church." It connected itself with the New School body, the other three churches being Old School.

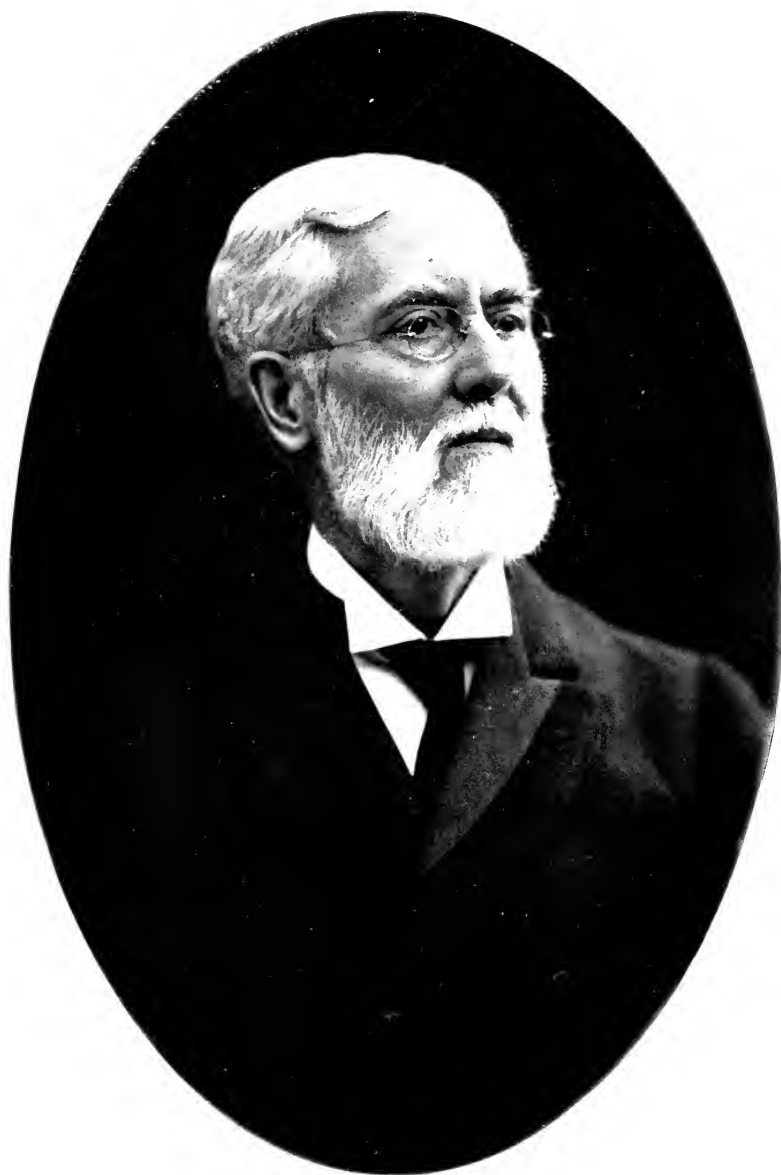
The year 1869 marks a dividing line in the history of this congregation, as really as it does for the Presbyterian Church at large. It brought not merely a passing from one pastorate to another, but many other changes. There was a change of place; and the new church building stands as in part a solid thank-offering for the Re-union between Old and New Schools. It is so reported on the list of items in the "Seven Million Dollar Fund" of 1870. The Re-union made an impression at the time, which was far deeper and more widespread than might nowadays be supposed. Not a few of the further developments in our Church life at that time, were connected more or less closely with this great Denominational event. As when our old Church building was erected, so at the erection of this second structure, there was a spring-tide all abroad, in whose results we also had our part.

REV. J. FREDERIC DRIPPS was invited to supply the pulpit in October, 1869, and shortly afterward arrangements were commenced for having him called

to the pastoral charge; but at his own request this was postponed for a month, to enable more intelligent action on both sides. At the expiration of this time he was given the call unanimously, on January 3d, 1870.

He was born at Philadelphia in 1844, of Scotch-Irish parentage. He graduated at the University of New York in 1863, and at the Princeton Theological Seminary in 1868. In the interval which elapsed after graduation, and before coming to Germantown, he had preached for six months, during the Pastor's absence, in the First Presbyterian Church of Indianapolis, and afterward for eight months in the American Presbyterian Church of Montreal, Canada. He was ordained and installed in Germantown, March 7th, 1870, Rev. Dr. J. A. Beggs presiding as Moderator of the Presbytery; Rev. Dr. John Hall, of New York, preaching the sermon, Rev. Dr. John Withrow (then of Philadelphia) giving the charge to the Pastor, and Rev. Dr. T. C. Murphy, of Frankford, giving that to the people.

During this pastorate three hundred and forty-eight persons were received into communion with the Church, of whom two hundred and twenty came on confession of faith. The communicants reported in 1869 numbered two hundred and sixty-six, and in 1880 there were four hundred and three. The Sunday-school attendants, in 1869, numbered two hundred, and there were nine hundred and one in 1880. Two of our members had been ordained to the Gospel Ministry.



At the end of the year the Church was supporting a "Bible-reading" in Danish Village, a "Chapel Minister" at Normentown, who gave his whole time to the work, and a "Foreign Missionary" in Japan. The first institutions had been organized, one at "Imperial" and its village, and a chapel built at Normentown. This will be recognized as the beginnings of the "Evangelical Lutheran Church" and of the Christian Church now in process of establishment on the east side of Normentown.

There was a reorganization of the Sunday School, and also of the "Work for Men" and the "Work for Women"—the latter being known as "The Christian Aid Society."

The gifts of the Church to religious and benevolent purposes, from 1869 to 1891, were \$1,500, of which \$1,000 were for the support of the congregation itself. The list of these gifts, and the names of the donors, included many of the prominent men of the business world with several signs of financial depression. Few rents were abolished, and voluntary subscriptions were successfully substituted for them, to meet all current expenses year by year, and to defray the cost of a new Church building. No debt was left unpaid either on the building, or on any other Church enterprise.

Several of these items evidently call for a more complete statement.



At the end of this pastorate the Church was supporting a "Bible-reader" or Parish Visitor, a "Chapel Minister" at Somerville (who gave his whole time to the work, and conducted three services weekly), and also a Foreign Missionary in Japan. Two Mission stations had been established, one at "Pulaskiville" and the other at Somerville, and a chapel built for each of them. These will be recognized as the beginnings of the West-side Presbyterian Church, and of the Church which is now in process of establishment on the east side of Germantown.

There was a reorganization of the Sunday School, and also of the "Work for Men" and the "Work for Women"—the latter being known as "The Pastoral Aid Society."

The gifts of this Church for religious and benevolent purposes, from 1869 to 1880, were \$188,746, of which \$90,491 were for objects outside of the congregation itself. It should be remembered that this period included one of the great panics in the business world, with several years of financial depression. Pew rents were abolished, and voluntary subscriptions were successfully substituted for them, to meet all current expenses year by year, and to defray the cost of a new Church building. No debt was left unpaid, either on the building, or on any other Church enterprise.

Several of these items evidently call for a more complete statement.

The new House of Worship was one of the earliest achievements in this period. It is cause for sincere thankfulness to God, that we can ascribe to His own grace and guidance this building; even as we can trace to Him the origin of the former building, of the congregation itself, and of the very community in which it is situated.

In April, 1870, the spiritual influence of the Communion season continued to show itself in a permanently increased attendance at the usual weekly prayer meetings, to an extent which called for increased accommodations in the lecture room. A collection was made for this purpose on the first of May. On the 17th of May, the Trustees met to arrange for executing the work, but found themselves planning so many other improvements, that they were led to think seriously of erecting an entirely new edifice. This project had encountered so many obstacles whenever considered previously, that the expectation of success was not at all sanguine.

One great difficulty had always been that of finding the proper site. The lot occupied by the old building was too irregular in shape to be desirable, and its value for business purposes made its sale expedient. It was not easy, however, to find a new site, satisfactory in other respects, which would be convenient for this widely-scattered congregation, without interfering with any other Church. At this precise juncture a property

was offered for the purpose in a manner which we certainly had warrant for considering Providential. Its owner sent us word that, although not herself a Church member, she felt a strong desire in her old age to have a Church near enough for her to catch the sound of its worship from her own room, and that for this purpose she was willing to sell us at a moderate price, a large strip from her own garden.

As the site was entirely convenient for the congregation, was on an Avenue as desirable as any in Germantown, and was satisfactory in all other respects, the offer was accepted. The congregation formally authorized the sale of the old property and purchase of the new one, July 11th, 1870. The Fall was spent in procuring suitable plans for the building. The general plans furnished by Mr. James H. Windrim, the architect, being selected, the matter was formally laid before the congregation by the Pastor, on Sunday, December 11th, 1870, and within the week the sum of \$20,000 was subscribed. This amount, in addition to the value of the old property, gave so solid a foundation pecuniarily, that Building and Finance Committees were appointed at once, and went vigorously to work.

On the Building Committee were Messrs. T. Charlton Henry, William Adamson, Thomas MacKellar, Enoch Taylor, Woodruff Jones, and Thomas H. Garrett; Messrs. Henry, Adamson, and MacKellar being given personal supervision of the work.

The Finance Committee consisted of Messrs. James Garrett, James Kinnier, Dr. G. H. Burgin, Jonathan Graham, Chas. W. Henry and W. B. MacKellar.

February 16th, 1871, the contract was let to Messrs. James Kinnier and Sons, and early in March ground was broken. The nature of the soil threatened to prevent the securing of a good foundation, but a solid rock foundation was at last secured for the whole building. From that time everything went on prosperously, even in little things. The stone, which was from a newly-opened quarry, was excellent; all the other materials proved satisfactory, and the different classes of workmen made such close connection one with another that no time was lost through delays. No injury to life or limb was permitted; and the contractors, by their faithful and disinterested exertions, showed plainly that their chief aim was to present the Church, of which they had so long been members, with an edifice which would be found thoroughly substantial and satisfying.

Not only in the contractors and the Building Committee and the larger subscribers, but throughout the whole mass of the congregation, a spirit of zeal and devotion was manifest. All contributions were voluntary; no extraneous means were needed; the sending out blank subscription cards secured abundant returns. The liberality of these gifts on the part of all classes was the more noticeable, because of the fact that no other part of church activity was suffered to lag on account

of this. It was indeed a period of unusual energy in all kinds of Christian work. The pleasure experienced from the unity and good feeling of the congregation itself, was almost equalled by that which came from the kindly interest and sympathy of the other churches, and of the community in general.

An additional favor was shown in enabling us to dispose of the old building in a way unusually satisfactory. It was sold to the Young Men's Christian Association of Germantown, under circumstances exceedingly pleasant and gratifying to both parties. In short, the Lord gave help and guidance in every direction, far beyond what could have been anticipated.

On the morning of Sunday, May 12th, 1872, the substance of the foregoing sketch was given to the congregation by the Pastor, in preparation for the farewell service in the old building, which was held on the same evening. The new lecture room was used during the next week for a prayer meeting on Wednesday, and a social meeting on Friday.

Sunday morning, May 19th, 1872, the first service was held in the Church proper, its object being to recognize this house as a gift from God to us; in the evening we solemnly gave it again to Him at the dedication service.

On this occasion the ministers in the pulpit were: J. H. M. Knox, D.D., R. D. Harper, D.D., E. P. Cowan, and A. McCullagh, with the Pastor of the Church, while the congregations of the Market Square, and

the Second Presbyterian Churches, and of Trinity Lutheran Church, combined with our own to produce an audience which filled not only the pews, but the aisles and every passage and entrance hall. The Dedicatory Prayer was offered by the Pastor, and the Sermon preached by the Rev. Robert D. Harper, D.D., from Haggai 2:9; Rev. Dr. Knox closing with the benediction from Numbers 7:24-26.

A brief description of the edifice as it then stood was given in the following words:—

“It is situated on the north side of Cheltenham Avenue, about two hundred feet west of Germantown Avenue, and consists of a church proper with transverse building in the rear for lecture room, etc. The entire length is one hundred and thirty-seven feet, and the extreme width eighty-eight feet; the apex of the roof rising sixty-six feet from the ground, and the spire one hundred and fifty feet. The masonry is of gneiss rock with selected facings. Two vestibules, at opposite corners of the front, afford entrance to the church proper, which is eighty feet long, fifty-nine feet wide, and forty-four in height to the apex of the ceiling. The organ and choir occupy a raised platform in the alcove between the two front vestibules, the pulpit alcove being at the opposite end of the room. Abundant light is secured during the day by the large double windows on each side, and the rose window in front, forty feet in circumference; and at night by two large reflectors just

below the apex of the ceiling, containing thirty-six burners in each. The whole interior finish is conformed in detail to the style of the building, which is Gothic, of the early decorated type.

"The woodwork, including pulpit and organ case, doors and wainscoting, pews and furniture, is of black walnut, finished in oil with smooth gloss.

"The rear building contains on the ground floor a lecture room, and infant-school room; on the second floor, the main Sunday-school room, which is a large and lofty hall. Opening from this are the Pastor's Study and the Ladies' Parlor, over which is a gallery with alcoves for the Bible Classes. The whole effect of this floor is unusually pleasing.

"Especial care has been given to the ventilation: among the means which are used being ducts which have perforated openings through the floor, and communicate with a large ventilating shaft, perforated openings in the ceilings, which can be regulated or closed at will, the usual flues in the walls, etc. The architect was James H. Windrim, Esq., of Philadelphia. A new organ, valued at \$4300, was constructed by the Messrs. Standbridge, of Philadelphia, under the supervision of Mr. Woodruff Jones, in readiness for the Dedication Services."

The total valuation of the property was a trifle short of \$80,000. Of this amount \$21,564 came from the sale of the old building and organ, and \$48,732 was paid in

cash by the congregation. The ground was taken subject to a mortgage, with several years to run before maturity.

The arrangements were so made that payments were distributed over two or three successive years, when the entire cost of building and furniture was paid in full. This was almost wholly accomplished by those who had been with us when the work began, for during the execution of such an enterprise the Church could hardly expect to receive any large accessions to its membership from outside. Those who did join us at that time, however, took up at once their full share with the rest. Subscriptions were made at the beginning of each year during the work, being sent to the Trustees upon cards furnished for that purpose. Payments were made in advance either weekly, monthly or quarterly, as preferred by the subscriber. And they came from all classes, rich and poor, adults and children. More than one family, from whom five dollars would have been counted a fair gift, sent in this way over fifty dollars in weekly instalments.

No fairs were held and no appeals made, except the mere statement from time to time, usually but once a year, of the amount needed; and so far as the Pastor was concerned, these annual statements included all the service which was asked of him, in connection with the raising of the money.

In addition to the money which was thus cheerfully given, even during the time of commercial disaster

which came on before the payments were finished, many valuable gifts were presented by different members, in token of special interest and affection. Altogether the erection of this building was not only a fruit of grace, but very decidedly a means of grace in every way. There were only grateful and pleasant associations connected with it.

A change of plan for meeting the current annual expenses was adopted before entering the new edifice. On the 3d of April, 1872, after the Pastor had proposed the new plan and explained it at two meetings, in successive weeks, the congregation voted to adopt it. Each member was thereafter to decide for himself how much he would pay toward church expenses, instead of having it decided for him by the committee on pew rents. It was agreed that each family attending the church should be assigned a permanent seat or pew, on which their name should be kept so long as they continued regularly to occupy it. The ownership and control of each pew, however, remained with the Church itself, and not with the occupant; no person had any claim upon a seat beyond the time during which he regularly used it. No price was charged for a seat, and no rent was assessed. Each regular attendant was, of course, expected to bear his own share of the common expense, but it was left to the person himself to decide what that share was. At the beginning of each year a printed estimate of the amount which would be required for

the next twelve months, was distributed among the congregation, and then a blank subscription card was sent to each person. These cards were filled out by the persons themselves, who thereby undertook, "so far as God should enable them, to pay a certain amount each week or month, or quarter, during the year," but the contents of these subscription cards were not made public. The money was paid at the beginning of each week or month, by enclosing the proper amount in one of the envelopes sent for the purpose (each of them having upon it certain figures which indicated to the Treasurer whose it was), and dropping the envelope into the box near the entrance door of the church. Men were not asked to pay rent to their landlord, but to bring free-will offerings to their Divine Saviour. The appeal was successful.

In the first year, instead of \$2000, which had been the largest sum ever paid for pew rents, some \$4600 were subscribed and paid; next year the amount was \$5600, and it continued to be from \$5500 to \$6000. Great satisfaction was felt with this plan. It prevented any possibility of having pews in the house of God sold like real estate in the public market, to buyers who might have none but a pecuniary interest in them. It retained full control over every seat in the hands of the Church itself. When the total amount subscribed proved inadequate, a statement to that effect was made to the whole congregation, and an increase of so much

per cent. on each subscription requested. The response to this appeal also was entirely voluntary, but it proved none the less reliable on that account. The poor did give according to their ability, and those of more comfortable means, instead of preparing to meet a deficit, prevented one, by increasing their contributions in advance.

Another subject closely connected with this, which also received careful attention for some years, was that of "systematic beneficence;" *i. e.*, the collecting of money, not for the operations of the congregation itself, but for outside objects of a missionary or charitable nature. The re-union between Old School and New School was followed by many new plans to increase and systematize benevolent contributions. So far as this particular church is concerned, we decided to make no change in our methods. One Sunday in the year was designated for a collection in behalf of each of those regular objects of benevolence, which are under the charge of the Boards of the Presbyterian Church. Notice was always given to the congregation on the preceding Sunday, and a careful explanation of the object for which money was asked was given at the time by the Pastor. The contributions were received in plates handed around as usual, and before being finally sent off, the collection was retained in the Treasurer's hands for a week, in order that any persons who were not present at the time might send in their gifts to him.

This latter opportunity was constantly used, and the plate collection considerably increased by the sums voluntarily sent in by those who were absent or unprepared when it was taken. It was found by experience that this plan commended itself by its results, better than some far more elaborate methods which were proposed to us; and it should be understood that our disinclination to change was the result, not at all of neglecting to examine these other plans, but of finding them not so satisfactory to us as the old way.

Methods of Church work were largely affected by that re-union of the Old School and the New School Presbyterians, in 1869, which has already been mentioned. Our people everywhere were frequently reminded that the Lord Jesus Christ, having Himself the supreme authority, had so committed the exercise of this authority in each particular Church to the whole congregation, as that it should under His guidance elect representative officers, and should through these representatives direct its common work. Representative government was, of course, very familiar to them from their experience as citizens, though in reality the nation owed this idea to the Church rather than the Church to the nation. They could see for themselves the harm which had resulted, where scattered groups of workers were carrying on various enterprises in a congregation, with small regard for one another, or for Church authority. There was great practical need for

bringing the various activities of each congregation under the more immediate guidance and leadership of the "Session." Consisting as it does of the Pastor as representing not only the congregation, but also the Presbytery and the Church at large, combined with the Elders representing more particularly their own congregation, the "Session" was declared to be the chief organized authority and official leader of the whole people and of all their work and worship.

In our own Church there was no special need of such instruction, but there was, of course, room for much greater efficiency in the actual operation of the system; and the constant repetition of such teachings on every side was distinctly influential in the organizing of our people for Christian work.

One of the most frequent causes of trouble in other Churches at that time was the friction between Elders and Trustees and other officers, which so often attended upon this lack of recognized orderly relations. It is, therefore, a matter for profound gratitude to God, that in our own case there was such entire peace and good will, and such ready co-operation. No man could well expect or desire more readiness to co-operate than was shown by all the organizations in this Church toward their Pastor—by the Elders when he asked them to bear a large increase in their burden of responsibility, by the Trustees when he asked them (in spite of their own serious doubt at the time) to try the experiment

of giving up pew-rents and taking to free-will subscriptions, and by the ladies when he asked them to merge societies which they understood and devotedly loved, into a new organization which at first perplexed them not a little.

The Session agreed to hold frequent and regular meetings, at which definite consideration should be given to each organization and to each member in the Church. The Parish was divided into districts, each of which was assigned to one particular Elder, and report was made regularly concerning each of the families in every district. All our various organizations were brought into touch with the Session, so that their interests might receive its sympathetic consideration and help. Deacons were not appointed, simply because the duties which would have fallen to them were already so well performed by certain "Elect Ladies," who were really unordained deaconesses.

The Sunday School, which had been in operation for the fifty years since 1819, presented, of course, the most obvious and important field for both sexes and all ages. It was not considered to be what many another school then was, a separate and independent organization, but rather to be the same thing as the Church itself, met for the special purpose of Bible study with its young people.

The Sunday School Association was reorganized, with the Pastor as *ex officio* President and the Super-

intendent as Vice-President. Steps were taken toward having the expenses of the school met by the Church at large, so that the children might be trained to bring gifts for missions and other benevolent causes, instead of finding themselves required to pay for their own schooling. School affairs were brought repeatedly to the notice of the Session and of the Church. The teachings in the school were supplemented by regular monthly sermons to the children, accompanied by recitations, for which they were trained by the Pastor, in the course of his weekly visits to the school.

The Mission work at Pulaskiville, since 1870, and at Somerville, since 1874, indicated a most attractive and useful broadening of the Sunday-school field. Both schools were founded, and largely supported, in connection with our Woman's Work, but, of course, the whole congregation was represented in the enterprise.

The Men's Work of the Church was not forgotten. In the year 1870 a Young Men's Society was formed, and our young men not only continued to hold prayer meetings for men, and to extend the hospitality of the Church to visitors, but they also co-operated with the Young Men's Christian Association of Germantown and later on conducted various kinds of work at the Mission Chapels. In 1878 Young Men's Society-meetings were held monthly, accompanied by illustrated lectures, concerts, etc. Fifty of the young men were present at the first of these meetings, which continued to be suc-

cessful and beneficial. Mr. J. Addison Campbell was at this time the President of the Society.

It will of course be remembered, not only that the most important part of all our Church work was undertaken by those men who acted as Elders and Trustees, or as Building Committee and Committee on Finance, but also that much of the Women's work was largely aided by the men, through gifts and through active service, and moreover that what gifts were made or work done by the congregation in general, came largely from the men.

It was furthermore true, then, as at other times of emergency, that many a man of this Church did a man's work for Christ in the public life of business and politics and social reform. This may suitably be mentioned in a Church history, because these men declared explicitly that they found in the Church much of the inspiration which kept them faithful to Christ amid worldly surroundings. But when all this is granted, fully and heartily, it is undoubtedly the case, that the day for full and complete service from masculine energies, was not yet come.

The Women's Work of the Church was that which most distinctly called for enlargement and rearrangement; not because it was especially defective, but precisely because it was so full of life, and so ready for more and larger enterprises. The Pastor therefore called the women of the Church to meet for this purpose, and laid

before them a plan for the organization of a Women's Union, which they at once adopted, and to which they gave the name of "Pastoral Aid Society." This was in April, 1870, and the first business meeting was held in May of the same year.

There was already in existence a "Domestic Mission Society," which had been for eighteen years sending boxes to Home missionaries; and a Bible Reader's Society, with Mother's Meetings under its care; besides which, Dorcas Meetings were held, and collections were made by visitors for the Women's Union Foreign Missionary Society. It was important that this Foreign Mission work should be regularly organized and extended, that systematic visiting should be undertaken, and the way opened for still other forms of work. Yet it was evidently undesirable to multiply indefinitely separate organizations.

The plan then proposed and adopted was to form a Union of the Women's societies, of such a kind that each could be unfettered in doing its own work, and yet have opportunity for meeting all the others at regular intervals, for mutual counsel and aid. This Union or Association could have supervision over all the various societies of which it was formed, by means of a central Executive Committee, while in reality it would not be another society, but rather a combination of those which already existed.

The Pastoral Aid Society was precisely such a union, in all but name. The "Bible Reader's Committee"

continued to have every power which it had possessed while it was called "The Bible Reader's Society;" it did the same work, had the same officers, and was within itself entirely the same as before. The only new feature was in its external relations; it had agreed to unite with the other committees, and to give general supervision of its affairs to this Union. The supervision, however, was hardly more than nominal, for its sole object was to advise and help, if necessary, but not to constrain. As a matter of fact, not only this, but every other committee, conducted its own affairs, at meetings of its own, almost as freely as though no Pastoral Aid Society existed. The work of each was the more energetic, and not the less so, because of its connection with all the rest. Experience showed the plan to be easily worked and efficient. Many new forms of work were carried into successful operation, which would not have been undertaken but for the help afforded by this Society, and the older, more familiar work, was not only sustained but enlarged. According to this plan, every member of every group of Women-workers, would by that very fact be also a member of the Pastoral Aid; but as there were always some who made no use of this privilege, provision was made for electing to active membership in the Pastoral Aid, such workers as the Executive Committee might find open for invitation and nomination.

It should also be noticed that the whole work represented by this society was under the immediate super-

vision of the Church Session, as its Constitution provided; and that nothing of importance was undertaken by it, until after full consultation with its Pastor. The name of the Society was indeed chosen by the ladies present at the organization, expressly to indicate their intentions in this matter.

The System Itself was thus arranged in the hope that it might, if possible, continue in operation without needing any essential change; adapting itself to any future emergency which might arise. It was inherently flexible enough to admit of every single committee being discontinued, one after another, if any necessity of that kind could be imagined, and wholly new forms of work taken up; while meantime, the Society itself would still bind together whatever committees did exist.

Many requests came from other Churches for copies of the Pastoral Aid Society Constitution, and many similar societies were formed in consequence. Sometimes, however, the new organization became simply one further addition to the list of Women's Societies, instead of comprising them all in one united group. Wherever this central idea was not thus lost, it was possible to include at one view all the various operations carried on by the women throughout the entire congregation. Every Women's Society or Committee was affiliated with the Pastoral Aid Society, and every member of the Pastoral Aid Society was in it solely because of her

active membership in one or more of these affiliated societies.

In the report for 1878, our own society spoke of itself as follows: "The Pastoral Aid Society is really a group of societies, for in all but the name, each standing committee is a distinct society, with its own officers and work. In order to sympathize with, and help each other, they all meet together statedly. This united meeting is the same thing as the Pastoral Aid Society, whose officers are entrusted with a general supervision over all these departments of work." In the course of time, it became obvious that it was not really necessary to use always and only the name "Committee" for every affiliated organization, as it might be called a "Club" or "Society" or "League" or "Band" or "Guild," and still be in membership with the central united Pastoral Aid Society.

In the first Annual Report, there were nine committees on the list, and in the tenth report there were seventeen. In the course of those ten years some committees were formed to meet a temporary need, and ceased when their work was done.

The list in 1880, at the end of Dr. Dripps' pastorate, included three groups—Missionary, Neighborhood and Congregational Committees.

For Mission work there were two, one for the Home and the other for Foreign fields. For Neighborhood work there were nine; including that for the support

of a Bible reader (or Parish Visitor), for Mother's Meetings, Dorcas Work, and Relief of the Poor, for Tract Supply, for the Pulaskiville and Somerville Sunday Schools, and for co-operation with the Presbyterian Home for Widows, and the Orphanage. "Work within the congregation" included Systematic visiting, Social receptions, Parish library, Flowers for church services, Care of the Church building, and the Ladies' Prayer Meeting.

In the appendix to this volume, will be found a statement on behalf of the Pastoral Aid Society, prepared by its Executive Committee.

Some of these operations entered so largely into our whole church life, that they call for distinct mention on their own account.

The Women's Foreign Mission Work, is one of these. It received a considerable enlargement, beginning with 1870. During the year preceding this, some of the ladies had begun to make collections for the Woman's Union Missionary Society. But it was felt that the time had come for enlarging the Women's Work if possible, and at the meeting above mentioned a Committee was appointed, with the intention of having it take into consideration the whole subject. Its more immediate object was to represent this Church at a convention, held the same month in Philadelphia, preliminary to the organization of the Woman's Foreign Mission Society of the Presbyterian Church. That organiza-

tion did not take place for several months, however; and meantime the ladies in this church became still more deeply interested than before, in the Woman's Union Foreign Mission Society, and agreed to contribute to it, through the Germantown Auxiliary, which had been formed January 19th, 1869. It is to the Union Society that we as a Church owe the first quickening of interest in this great branch of Women's Work; it was through its success, that other and more strictly denominational societies were encouraged to organize; and its effectiveness on the Foreign Field, combined with our reverence for the memory of its sainted founder, Mrs. Doremus, to secure from us the continuance of hearty interest and good will.

The greater part of our work, however, was carried on through the Woman's Foreign Mission Society of the Presbyterian Church. As already stated, our Committee took part in the movements connected with the formation of that Society; but did not complete the relation thus begun until 1872. In November of that year, a meeting was held in the Lecture room, to receive statements in regard to the work carried on by the women of the Presbyterian Church in heathen lands. So much interest was felt in the addresses made on behalf of that Society, and especially in the facts with regard to Japan, that a second meeting was at once held, and after conference with the other ladies in the Church, this Committee undertook the duties of an Auxiliary to the

Presbyterian Society, and the responsibility of furnishing the entire support for a missionary in Japan. Miss Gamble accepted this position, but there was much delay in her preparation, and she continued for only one year on the field.

Mrs. John Ballagh became our missionary on January 1st, 1877. After that time a fresh impulse was given to the work in all directions, by the helpful and quickening influence which came from intercourse with this faithful and devoted servant of God.

It is well to notice that during the four years which immediately followed our entrance upon this work, we were carrying it on as a matter of principle, without dependence upon the stimulus of regular correspondence with a missionary; for until we knew Mrs. Ballagh, there was but a very brief time during which any letter at all came to us from the Foreign Field. The lack of this stimulus was indeed felt; and especially by those contributors to whom the Women's Foreign Work was entirely a new one. But there was always enough of interest in the work for its own sake, and apart from all craving for the sight of immediate results, to secure its continuance without any deficiency.

At the beginning some fears were expressed that these gifts would interfere with the annual contribution from the congregation at large to the Mission Board, but the result was of a very different kind; a wider and deeper interest in the whole work of missions was secured, so

that, beside other good results, the annual collection (which does not include any of the sums above referred to) had risen from \$462 in 1870, to more than \$1000 in 1879.

The organization of the Committee calls for special mention. Its membership was divided into two classes, Contributing and Active. The Contributing members included all the ladies of the Church who gave regularly to the support of the work. The Active members were those entrusted with the management of the work itself. The members of this latter class were chosen at first by the Executive Committee of the Pastoral Aid Society, in conference with the Pastor; the object being to secure persons specially interested in missions, and willing to give the required time and trouble. A report of all their proceedings was to be made to the Contributing members each year, at the Annual Meeting of the Pastoral Aid Society, where they were expected to be present. It was also understood that during the year, in case the Committee was contemplating any unusual action, report of the same could be made at any Pastoral Aid meeting, and a vote taken thereon. Practically, therefore, so far as the business-meetings were concerned, the Committee consisted of these "Active Members." They elected annually a President, Secretary, and Treasurer. These officers represented the Committee in its intercourse with various external bodies, such as the Woman's Union Society, the Presbyterian W. F. M.

Society, and that branch of the same which is composed of the churches in this particular Presbytery. The meetings for the transaction of business were held monthly, during most of the year.

Further details will be found in the "Statement of the Pastoral Aid Society," in the Appendix.

Another department of Christian work was that of the "Bible Reader," or as she is now called, the "Parish Visitor."

This continued the work of the Bible Reader's Association, which was formed in the spring of 1868, and which connected itself with the Pastoral Aid Society on the 4th of May, 1870. The Mothers' Meeting was originated by this Committee. For the first few years, the duties of this position were performed in succession by Mrs. M. G. Baldwin, Mrs. Sarah McNeill, Miss Mary A. Williams and Miss E. A. Hawley. In December, 1879, Mrs. C. D. Scott took up the work, in which she still continues to the present year, 1909. Her record of service for thirty years, is worthy of all honor.

Relief to bodily need was at first included among the duties of the Bible Reader, but experience led to the separation of this from the other part of the work. Cases for relief were reported by the Bible Reader to another Committee, while her own work was kept distinct from alms-giving. Each of the Visitors named above took the position in the true mission spirit, accepting only salary enough to supplement other means of support. Four

afternoons a week were usually spent in visiting. The Parish Visitor, went about as a Christian woman, to do a kind of good which only a woman can with effectiveness do. She visited not merely in homes of sickness and poverty, but wherever as a Christian friend, she had access.

The work among those families who were beyond all Church influences, was at first the only object in view. but in the course of time, so many of them came into the congregation, while still needing these ministrations of the Parish Visitor, that finally her effort was limited to families connected with the congregation. Whenever she did visit those who most naturally belonged to some other Church, their attention was immediately turned toward it, and every precaution was taken against even the appearance of proselytism. In some years a thousand visits would be made, in others not more than half that number, according to circumstances;—but enough was always done to render this one of our most valuable agencies.

Another form of work at this period, was that of “Systematic Visiting.”

This was the branch of work within the congregation itself, which really occasioned the formation of the Pastoral Aid Society. The Pastor greatly desired aid from the ladies of the congregation in keeping all of its families constantly reminded of their relation to the Church; and as new opportunities for usefulness were constantly presenting themselves to the ladies, resulting

in the formation of new organizations, there was danger of a multiplication of unconnected societies, which might ultimately prove troublesome. Provision was made, therefore, not merely for the desired visiting, but also for combining this and the other new enterprises with the already established forms of Woman's Work, in one organization.

This particular Committee was arranged as follows: the whole Parish was divided into districts of convenient size, and each of these districts was assigned to a sub-committee of two visitors, who were expected ordinarily to call upon every church family within its bounds, once in each quarter. It was intended that the Visiting Committee should thus become intimately acquainted with Church affairs in its own district; should give notice to the Pastor at once of every case of sickness, or other special call for his services, and carry a welcome to new families which might arrive from time to time.

Usually it was so arranged that the districts did not number more than twelve to fifteen families each; but the Pulaskiville and Somerville Districts needed special provision. In the latter case the Visiting Committee was enlarged by the addition of a company of young Church members, living within the district, who rendered most efficient aid, calling upon the sick, upon the new arrivals at the Chapel, and wherever they could be of service. A tract was left at each visit, and valuable religious help was given and received during these calls; but much was

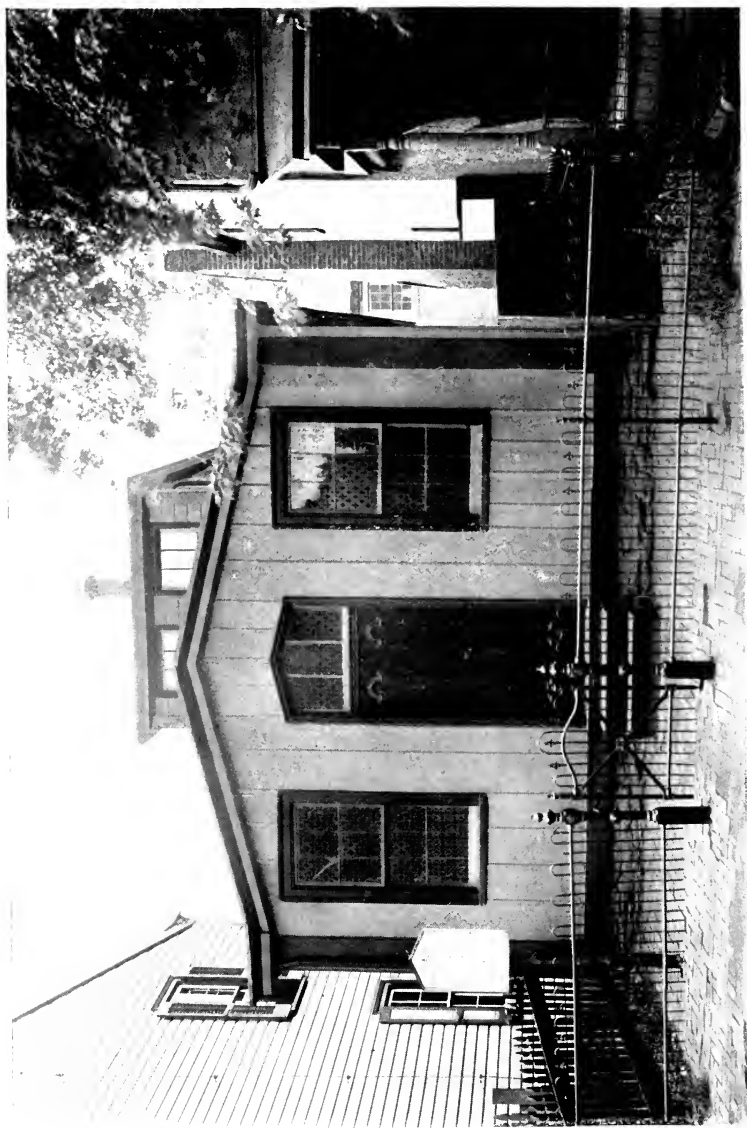
gained, even when, as in so many cases, the conversation was simply that of informal neighborly kindness.

The "Ladies' Prayer Meetings" should by all means have distinct recognition, as a most valuable feature of the Church life.

Beginning with the winter of 1873-74, a devotional hour was observed by the ladies, immediately after the "Mothers' Meetings" each week. The younger ladies had a similar hour for prayer, on Sunday evenings just before service, with an attendance of thirty-five or forty persons. After two or three years, however, it was found impracticable to connect the prayer-meeting with another service in this way.

In the Fall of 1877, therefore, Mrs. Dripps invited the ladies to her own home for an hour in the morning, every week. The attendance soon became too large for her rooms, and she agreed to have the meetings transferred back again to the Church. These meetings were not held for business, nor for study, but solely for devotional meditation on God's Word, and for prayer. Every department of Church work was the better because of the petitions which were here offered on its behalf, and the whole tone of the Church life was more spiritual. It was well worth all it cost.

The Pulaskiville Sunday School afforded still another field for Church activity. This will be recognized as the small beginning, from which came in later years the Westside Presbyterian Church.



In 1870 the district known as Pulaskiville measured less than two squares in each direction, but was estimated to contain some eight hundred souls. And, although the place was within a half mile of several churches, its inhabitants greatly desired to have the gospel brought in their own doors.

The neighbourhood was but recently settled, when its necessities were brought home in various ways by two different ladies of this church, Mrs. Jonathan Graham and Miss Mary Mansfield: they conferred together and on September 20th, 1870, canvassed Pulaskiville for scholars. Pledges were given of the attendance of forty-eight children, ~~THE PULASKIVILLE CHAPEL~~ and two rooms in a private house were offered for the use of the proposed school. Mr. Isaac C. Jones, Jr., agreed to act as superintendent and other of our Church families in the part of Germantown nearest Pulaskiville became active in the work. The ladies were then formally organized as a Standing Committee to the National Aid Society, on the 5th of October following. On the 15th the Sunday School met for the first time, with forty-eight scholars and eight teachers. The two rooms were only twelve feet square, and as no others were procurable the need of a new building was felt at once. The appeal for contributions came at the very time when our Church was just undertaking the heavy responsibility of erecting a new edifice for its own use, but it was felt that the mission work would be a help, and not a hindrance to the Church,

THE BIRMINGHAM CHURCH

In 1870 the district known as Pulaskiville measured less than two squares in each direction, but was estimated to contain some eight hundred souls. And, although the place was within a half mile of several churches, its inhabitants greatly needed to have the gospel brought to their own doors.

The neighborhood was but recently settled when its necessities were brought home in various ways to two different ladies of this church, Mrs. Jonathan Graham and Miss Mary Mansfield: they conferred together, and on September 26th, 1870, canvassed Pulaskiville for scholars. Pledges were given of the attendance of forty-eight children, and two rooms in a private house were offered for the use of the proposed school. Mr. Isaac C. Jones, Jr., agreed to act as Superintendent, and other of our Church families in the part of Germantown nearest Pulaskiville became active in the work. The ladies among them were formally organized as a Standing Committee, by the Pastoral Aid Society, on the 5th of October, 1870. October 9th, the Sunday School met for the first time, with forty-eight scholars and eight teachers. The two rooms were only twelve feet square, and as no others were procurable, the need of a new building was felt at once. The appeal for contributions came at the very time when our Church was just undertaking the heavy responsibility of erecting a new edifice for its own use, but it was felt that the mission work would be a help, and not a hindrance to the Church,

and the amount asked for was cheerfully given. There was great need of haste, for the rooms used meantime, were too small to allow the use of a stove in the cold days of November; and on Saturday, December 9th, the new chapel was dedicated. On the next day it was occupied by the school.

At the Ninth Anniversary, in October, 1879, there were eighteen teachers and one hundred and sixty scholars on the roll. Of this number there were thirty-six scholars who had been present every Sunday during the year; nine of them having been present for two years, and eleven for three years without a single interruption.

The Somerville Sunday School began four years later. One of the ladies who founded the Pulaskiville School had, in 1874, removed to the Eastern part of Germantown, and found still further East, at the Township Line and beyond it, a district composed of outlying settlements, several of which were quite distant from any Church whatever. A large part of the inhabitants were losing all habits of Church-going, and the need of mission work was palpable. The field was canvassed for scholars by this lady, Mrs. Jonathan Graham, August 17th, 1874, and twenty-seven names were secured. The refusal of a new hall which was to be erected in Somerville, had already been secured by Mrs. Graham for the Sunday-School, should one be organized. Efforts were then made to secure other helpers in the work, and on September 8th, a conference was held with Mr. George Wiggan as

to his accepting the Superintendency. This gentleman had formerly been for some time a pew holder in our Church, so that although then a member of the Second Church, he was well known among us, and his residence in the immediate neighborhood of Somerville made his co-operation valuable.

On September 14th, 1874, these facts were reported to our Session, at its first meeting after the summer vacation, with information that action had been taken thus far, on the assumption of Sessional approval: and application was made to have the enterprise recognized as a work of this Church, under the formal charge of its Pastor and Elders. This application would have been made earlier but for the absence of several members of Session from town, during the Summer. As it was, the proposal received the ready sanction which it sought; the new opportunity for work was thankfully welcomed, and by formal vote of Session, was recognized as regularly under its care, with the promise of all possible help from the congregation at large.

In the course of the following season there was a movement looking toward the establishment of a new Presbyterian Church between Somerville and Germantown, at the corner of Penn and Chew Streets, in which case it was desired to have the Somerville Sunday School removed to that point. The proposed Church was to be under charge of the Sessional Union, representing the four Churches of Germantown, but so many difficulties

were encountered that the enterprise was temporarily abandoned. Several years later, a similar movement resulted in the formation of the "Church of the Redeemer" which now occupies that position.

The new Sunday School remained, therefore, as it began, a mission school of this Church, on which it depended both for gifts and for workers. So few of our congregation resided within reach of the new field, that some weeks were occupied in finding the requisite number of teachers from our own number. On October 25th, 1874, however, it was fully organized, and held its first service with forty-eight scholars and nine teachers. During 1875, the School continued to use the public hall in which it had started, at the corner of Stenton Avenue and Mill Street. In the Spring of 1876, the necessity of a new building led to the purchase of a lot, and the beginning of the desired chapel. The ladies of the Pastoral Aid Committee continued to render efficient service in procuring the requisite funds, and with gratifying success. On June 11th, 1876, the "Somerville Chapel of the First Presbyterian Church" was dedicated, free of debt. Its erection and furnishing cost \$3235.25, and the sum of \$432.64 in addition was raised for the Sunday School, and other services held during the year, or \$3667.89 in all. The Sunday Schools of our three sister churches gave \$50.00 each toward the erection fund, and the residents in the vicinity of the School, \$504.00, while the main sum of \$3000.00

THE SOUTHERN CHAPEL

was ascertained that the response was too meagrely abundant. Several more similar to the present building were proposed, but the Board of the Religious Education Commission decided against them.

The new building was located therefore as it happened, a division school lot, the land on which it depended had been given to the church by a few of our long-remembered members. The lot was a field, that was all, but it was a fine field, and the requisite number of trees were planted.

The building was completed in the month of October 1895, and the first service was held on the 10th of November, 1895, and held by the Rev. Mr. [Name] and held by the Rev. Mr. [Name] and held by the Rev. Mr. [Name].

During the year 1895-1896 the church was the public school, and the school was held in the building.

The building was the first of the kind in the city.

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came from this Church itself. At the Anniversary, held in October, 1879, there were on the roll twenty-five teachers, and two hundred and seventy-eight scholars. The growth of the School was only limited by the size of the building.

In each of the two chapels Sunday School work was connected with various other forms of mission enterprise.

At Pulaskiville weekly prayer meetings were held beginning with January, 1871; just after the chapel was erected. These were at first in charge of the various Elders, who served in rotation; and were held on Tuesday evenings, but afterward on Friday. In September, 1871, they were given by the Session into the hands of Dr. George H. Burgin, who changed the time for holding them to Sunday evening. In this form they were attended with much success, until Dr. Burgin's sickness and death, in January, 1873.

In the next month, February, 1873, the Rev. Mr. Travis, who was at the time acting as Principal of the Germantown Academy, and in attendance at this Church, took up the work and continued in charge of it until late in the Fall, when other duties compelled him to resign it.

Early in January, 1874, some of the young men in the Church began to hold regular meetings at a private house near the chapel; and in the following summer, the people of the neighborhood came together more largely than at any previous time, in attendance upon such services. It became necessary to return to the chapel in order to

find room enough; and the meetings continued to be held there. The attendance was something more than one hundred and fifty at these services, and for a long time additional meetings were held from house to house on Thursdays, with an average attendance of about thirty. Many additions were made to the church at the communion in December, 1874, and the work resulted in much permanent good. This meeting continued in charge of the young men of the Church, and was a valuable feature of our mission work. The chapel was used for Gospel Temperance meetings, and other services. A daily Parish School and a Sewing School were held there for some years. This little building proved to be a spring of wholesome influences in all the neighborhood, and its work reacted in the most beneficial manner upon the Church itself.

At Somerville also, the chapel was used not only for Sunday School, but for devotional services in the evening. The difficulty of procuring enough lay helpers for the purpose, in a place so remote from the main body of the congregation, led to the suggestion that a fund be raised sufficient to provide the salary for a minister, who might take charge of the proposed services. This plan was brought before the Session, by those of our people who were especially interested in that field, together with the statement that the condition of affairs was still such as to manifestly preclude any thought of forming a new organization there for years to come; and that the success of the

work depended wholly upon its being recognized by all our members as their own enterprise, under the direct charge of their own Pastor and Session, and for which they, as a Church, had the entire responsibility.

The title of "Chapel Minister" had been given by the General Assembly to those whom a Session entrusts with such services, in a mission station under its care. The first to occupy in this way the pulpit of our Somerville Chapel was the Rev. Mr. Hofford, then of Doylestown, Pennsylvania, who preached on Sunday evenings for some three months, his salary being provided by the Church in the form of private subscriptions. Other engagements, however, prevented him from entering upon the work as fully as he had first intended, and caused him to relinquish it. In January, 1877, another Chapel Minister was therefore engaged, viz., the Rev. Mosely H. Williams. As the work was no longer a mere experiment, regular annual subscribers were now secured, so as to provide for the minister's salary in this way so far as possible, and avoid the necessity of special collections.

The wish for a weekly prayer meeting in the chapel was now gratified, since the residence of Mr. Williams in the part of Germantown near Somerville enabled him to inaugurate services of this kind. This was done at his own suggestion, and is indicative of his cordial interest. Both meetings were well attended and successful. In the Fall of 1878, it was believed that the way was open for still further enlargement of the work, and application

was made by the members connected with this part of our Church work, for arrangements whereby two services might be held each Sunday, with regular visiting throughout the week. After some time had been spent in considering this application, and ascertaining the condition of the field itself, the Session agreed to sanction it, and provision was made for securing additional funds in order to bring up the salary to the requisite amount.

The Rev. Mr. Williams was precluded by other engagements from accepting the position in its enlarged form, and after conference with several other brethren, an agreement was finally made with the Rev. James W. Kirk, who became our Chapel Minister, March 19th, 1879. Good results from this enlargement of the work were shown immediately, and this whole wing of the church force was well equipped for excellent service.

Changes in our forms of worship, which began during this pastorate, may be grouped together as follows:

The Sunday afternoon service was transferred to evening in the Spring of 1870: this change, together with that of the weekly prayer meeting from Friday to Wednesday, being in the direction of harmony with the other Churches in the vicinity, and attended with good results.

The Sunday morning service has been introduced by the Doxology, since June 1870; and it is especially noteworthy that since June, 1873, every service during the week, or on the Lord's Day has been closed, not merely with the Benediction, but with a pause for silent prayer.

Before the Benediction, and also immediately after it, the congregation stands in entire silence long enough to give opportunity for silent prayer and to secure a reverential conclusion to the worship of God.

Since 1870, persons received into communion upon profession of faith, have been given a public welcome before partaking of the Lord's Supper. It will be noticed that these persons are presented to the congregation, not as candidates for reception, but as already in full membership, and to be welcomed as such.

The Week of Prayer was observed at the beginning of each year; and the following program with slight verbal alterations was in use:

SUNDAY. The petition "THY KINGDOM COME," and in order to the fulfillment of this, prayer for the outpouring of the Holy Spirit upon all flesh.

MONDAY. **THANKSGIVING** for that which God has done to bring the world to Himself, and **CONFESSION** of our short-coming as fellow-laborers with Him.

TUESDAY. Prayer for the outpouring of the Holy Spirit upon **THE FAMILY**, and its supplementary agencies, the Sunday Schools, Colleges, etc., in all lands.

WEDNESDAY. Prayer for the outpouring of the Holy Spirit upon **THE NATION**, and for the success of movements for public and social reform.

THURSDAY. Prayer for the outpouring of the Holy Spirit upon **THE CHURCH UNIVERSAL**, in its ministry and membership.

FRIDAY. Prayer for the outpouring of the Holy Spirit upon THE CHURCH IN ITS FOREIGN MISSION WORK, and for the conversion of the heathen.

SATURDAY. Prayer for the outpouring of the Holy Spirit upon THE CHURCH IN ITS HOME MISSIONS, and in our own neighborhood.

It was intended to secure for our Church by the use of this program, certain advantages which were often lacking in the schedule prepared by the Evangelical Alliance, *e. g.*, The same prominence was given to the coming of the Holy Spirit, and to the Kingdom of Christ in all the earth, which characterized the prayer meetings during the days before Pentecost. This was the model, after which the Week of Prayer was originally formed in the year 1860; but in the course of time it was greatly changed, even to the omitting, or the barely mentioning of the Holy Spirit in some of the programs.

Two of our members were ordained within this period to the Gospel ministry, Rev. Dr. Alexander Henry and Rev. Dr. George C. Yeisley. The former will be remembered as born and nurtured within the congregation.

The Session of the Church had several changes of membership. In 1870, the elders were T. Charlton Henry, Joseph W. Parks, and Enoch Taylor. In January, 1871, William Adamson and Thomas MacKellar were added; in December 1874, Edward L. Wilson, and in December, 1876, Charles M. Lukens. Elders Parks and Adamson afterward removed, the former to another

part of the country, and the latter to Wakefield Church, in whose Session he remained until his death in 1877.

The formation of THE SESSIONAL UNION may be taken as indicative of our fraternal relation toward the neighboring Churches. As early as October, 1870, this Session extended an invitation to the others in Germantown, looking toward such a Union: some unexpected difficulties were encountered at that time, but information of their removal was received in June, 1872, and the invitation being then renewed was at once accepted. All the active members of every Session in Germantown were enrolled, and a permanent organization was formed; its object being "fraternal consultation and united action upon those subjects in which our Churches have a common interest." The meetings of this Union continued to be most pleasant and profitable, both in the promotion of brotherly feeling, and in efficient action upon various matters of importance.

The Wakefield Presbyterian Church of Germantown was one of its first fruits. Early in the year 1873, Elder William Adamson informed his fellow elders in this Church that he had for a long time felt the call to secure a new Presbyterian Church in the lower part of the town, where a large field existed, unoccupied by any congregation, and becoming rapidly populated; and that he now felt himself able to undertake this enterprise, in view of the fact that our own people were fully settled

in their new edifice, and could afford to dismiss him. The Session at once expressed hearty sympathy with him in this plan, and although deeply regretting the separation from us which it involved, pledged him its cordial support. The matter was then laid before the Sessional Union, Mr. Adamson offering to give a lot valued at \$9000 for the new Church, and agreeing to commence building at once, in case the three congregations should subscribe as much as \$3000 in all, toward the fund. Considerably more than this sum was at once pledged. In a letter written by Mr. Adamson some time afterward, he stated to us that \$4107.65 had been received from the three congregations, of which sum \$2013.95, or nearly one-half, had come from the First Church. Upon the receipt of his letter this Session sent him an additional sum, bringing our total contribution for the Building Fund up to \$2100. The subscriptions which were given by members of this congregation somewhat later toward the erection of another and larger edifice for the Wakefield Church, were but further indications of the same spirit. Toward the other two Presbyterian Churches then in Germantown, the same disposition of warm fraternal regard was ready to show itself. A visit was paid to us by the Market Square Church, when repairing its own edifice in September and October, 1872. A similar invitation was afterward extended to the Second Church under the same circumstances and with the same motive.

The Young Men's Christian Association of Germantown has received support and aid from this Church, since its first organization. It traces its foundation chiefly to the Christian zeal of Mr. William Adamson, who was at that time, and for some years afterward, still in this Church. He did not content himself with the efficient work he was here doing, but sought to influence the whole community for good. His personal efforts, and the responsibility for its current expenses, which he so long carried, were indispensable to the success of the Y. M. C. A. In this he was sustained by the other members of this Church. The Board of Trustees put \$3000 into the Young Men's Christian Association stock, and others gave enough to make a total contribution amounting to one-half of all the unconditional subscriptions received from every source, when its building was occupied. The Association held its public meetings in this Church until, through Mr. Adamson's advancing a large part of the necessary sum, it purchased our former edifice and remodeled it for its own uses. It is interesting to note that Mr. Adamson continued to serve in the Presidency of the Y. M. C. A. from its foundation in 1871 until his death in 1877, and that Mr. Bayard Henry has served in the same office from 1887, for the twenty-two intervening years, until 1909.

Dr. Dripps resigned his charge with the year 1880, finding himself compelled to seek rest and change for the benefit of his health. He afterward became Pastor

of the Clinton Street Emmanuel Presbyterian Church, in Philadelphia, and there continued from 1882 until 1886. Later on, he was Pastor of the Independent Presbyterian Church of Savannah, Georgia, from 1889 until 1896. Since 1903, he has been Pastor of the Church of the Redeemer, in Germantown. During his connection with the First Church, he served for several years as President of the Board of Education of the Presbyterian Church, and as a Charter Member of its Board of Ministerial Relief. Before leaving, he prepared the first printed manual and history of this Church. His repeated visits to Germantown, and his return here for permanent residence in 1896, have kept him in touch with this congregation until the present time. His becoming the Pastor of a neighboring Church has not hindered him from being still an unofficial friend and helper of this Church. He was called to take part in the installation of each of the four succeeding Pastors, and has been entrusted with preparing the history of their pastorates.

The intervals between pastorates in this Church have usually been short: not merely because the field itself is so attractive, but because the people have felt that long intervals are so greatly disadvantageous, that they have always looked for Providential guidance toward the speedily securing a new minister.

REV. WILLIAM J. CHICHESTER succeeded, therefore, to the Pastoral charge, with scarcely any interval



whatever. He is the only Pastor during these last forty years who is not now living in 1909, and his sudden death attaches to his memory a special pathos.

He was born of Scotch-Irish parents, in the city of Baltimore, Maryland, in 1849. He graduated from the Baltimore City College in 1867, from the Western Theological Seminary at Pittsburgh in 1870, and from the Post-Graduate School of Princeton Seminary in 1871. His first call was to the Second Church of Albion, N. Y. in 1871 to 1878, where he rapidly built up the congregation and was able to leave as a further memorial of his work the present fine Church edifice, which was erected during his pastorate. In 1878 he took charge of the Church at Tus-
ville, Pennsylvania, and although his tenure there was unusually brief, it left marked impressions. Early in 1880 he was called to Germantown, where he installed over this Church May 31st, 1880. His work was memorable in the history of the Church. In October, 1886, feeling himself called to enter upon a new field, Los Angeles, California, where it proved that his eyes held for work was awaiting him. He was Pastor of two Churches in succession, at Los Angeles. During his three years stay with the First Church of that city, from 1885 to 1888, the growth was such that the building could no longer contain the enlarged congregation, and a colony was therefore sent out to form a new Church. Dr. Chichester found himself peculiarly drawn toward work in this growing and struggling congregation, and withdrew from



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He was born of Scotch-Irish parents, in the city of Baltimore, Maryland, in 1849; graduated from the Baltimore City College in 1867, from the Western Theological Seminary at Pittsburgh in 1870, and took a Post-Graduate course at Princeton Seminary in 1870-1871. His first charge was the Second Church of Altoona, from 1871 to 1878. Here he rapidly built up the congregation and was able to leave as a further memorial of his work the present fine Church edifice, which was erected during his pastorate. In 1878 he took charge of the Church at Titusville, Pennsylvania, and although his stay there was unusually brief, it left marked results of good. Early in 1880 he was called to Germantown, and was installed over this Church May 5th. After a pastorate memorable in the history of this Church, he resigned in October, 1886, feeling himself called to enter upon work in Los Angeles, California, where it proved that his chief field for work was awaiting him. He was Pastor of two Churches in succession, at Los Angeles. During his three years stay with the First Church of that city, from 1885 to 1888, the growth was such that the building could no longer contain the enlarged congregation, and a colony was therefore sent out to form a new Church. Dr. Chichester found himself peculiarly drawn toward work in this growing and struggling congregation, and withdrew from

the parent Church to join the Colony, which was known as the Immanuel Church. Here he continued for ten years, from 1888 to 1898, with a success which attracted attention not only on the Pacific Coast, but over the entire country. It was this which led the First Church of Chicago to send him a call in 1898. From 1898 until 1903, his work in that field was commensurate with its great opportunities and with his own previous achievements. He served in Chicago, not only as Pastor of its First Church but as Director in the McCormick Theological Seminary, in the Presbyterian Hospital and in other benevolent institutions. He was one of the original members of the General Assembly's "Evangelistic Committee," and was most active in its work up to the time of his death.

His death itself was a sudden shock to us all. He took cold, was too much absorbed in his work to be sufficiently careful, was sent South for rest and quiet, became worse at Atlanta on the journey, sent for his wife, and within a week from the day he left home, he had died. This was on March 23d, 1903. It is a striking commentary on human planning, when we are told that his Presbytery had been expecting to send him as Commissioner to the General Assembly which was to meet that May in Los Angeles, and that there had been a further expectation that his name would be presented for the Moderatorship of the Assembly, with every prospect of success. But meantime, he had been transferred to the "General

Assembly and Church of the first born, where names are written in heaven."

In reviewing his ministerial life as a whole, especial attention was called at the time, to his success as an "Evangelistic Pastor." At Los Angeles, with which his memory is especially associated, he took the Immanuel Church with a membership of one hundred, and left it with one thousand three hundred. Including also his earlier Pastorate in the parent Church, we are told that he added twenty-six hundred members to the roll, of whom eight hundred and twenty were on confession of faith.

Here in Germantown no such figures could well be expected, because there had been much less than one-half of the time that was given to Los Angeles, and because the field and the number of fellow workers were not so large.

It was, nevertheless, by no means unworthy of its place, even in such a series of campaigns as that which Dr. Chichester conducted.

During his pastorate four hundred and eight members were here added to the Church, of whom two hundred and thirty-eight were on confession of faith, and the total membership was brought up from four hundred and three in 1880 to five hundred and ninety-six in 1886. He left nine hundred and eighty-nine in attendance on the Sunday Schools. A total of \$128,042 was contributed by the Church, during this pastorate, of which \$75,531 went to objects outside of the congregation.

Dr. Chichester's pastorate was marked, not by the further multiplying of organizations, but by the steady operation of those already existing. As in the Gospel record of the Disciples, and in the Acts of the Apostles, the Lord showed Himself to be seeking results now intensive and then extensive, so has it been ever since, in every living Church of Christ. Dr. Chichester was used by his Master here, as in his other fields, for extensive movements upon unreached souls in the community around. In doing the one, however, he did not leave the other undone.

His death makes it possible to speak of all this more fully, and it also leaves us at liberty to mention one feature which comes to mind first of all, when we think of him;—namely, the singular and indescribable charm of his personality. Even at the time of his full maturity as a leader of men, whenever a waiting congregation looked up into their Pastor's eyes, they felt as if the Lord had once more "set a child in the midst of them."

In private life, his very look did carry persuasion to many a heart. They were true words which men wrote of him after his departure, that he was a man "of winsome power;" "genial and lovable;" "modest even to shyness, and yet courageously frank and earnest;" "a soul winner;" "with a wonderful faculty for reaching men personally."

The close of his pastorate here may be taken as indicating what is in a certain sense a new and distinct





division of the Church. The next two paragraphs have so much in common, however, they are also quite distinct and by no means contentious, and the Church found itself in their third paragraph new a line that a line of real division must not be drawn across them.

THE NEXT MR. CHARLES WOOD took up the work and Dr. C. W. put it down.

Mr. Charles Wood, D. D., was born in New York, in 1851. He graduated in Harvard College, Harvard, Pa., in 1870, and from Princeton Theological Seminary in 1873. He was Pastor of the Central Presbyterian Church in Buffalo, New York, from 1873 to 1878, and of the Fourth Presbyterian Church in New York, from 1881 to 1886, having spent some time in foreign travel and study.

He was elected pastor of the Central Presbyterian Church in 1886, and during his pastorate the church experienced a marked increase in membership. The church was divided into two sections, with preaching by the Rev. Dr. J. W. Fenn, and the charges were primarily in the hands of Mr. Fenn and Rev. Dr. J. W. Fenn.

It was during Dr. Wood's Pastorate that the membership of the Church passed the one-thousand line, and although this height was not attained for several years, yet the increase began at once, and the attendance at Church services, especially in the evening, was so great that larger accommodations became an immediate necessity.



division of the Church life. The next two pastorates have so much in common, though they are also quite distinct and by no means repetitious, and the Church found itself in their time upon so new a level, that a line of subdivision may very well be drawn at this place.

THE REV. DR. CHARLES WOOD took up the work when Dr. Chichester laid it down.

Rev. Charles Wood, D. D., was born in Brooklyn, New York, June 3d, 1851. He graduated at Haverford College, Haverford, Pa., in 1870, and from Princeton Theological Seminary in 1873. He was Pastor of the Central Presbyterian Church in Buffalo, New York, from 1873 to 1878, and of the Fourth Presbyterian Church, Albany, New York, from 1881 to 1886, having spent the interval in foreign travel and study.

He was elected as Pastor of this Church on December 9th, 1885, and was installed May 6th, 1886. On that occasion the Moderator of the Presbytery presided, the sermon was preached by Rev. Dr. Alexander Henry, and the charges were given by Rev. Dr. J. F. Dripps and Rev. Dr. J. W. Teal.

It was during Dr. Wood's Pastorate that the membership of the Church passed the one-thousand line, and although this height was not attained for several years, yet the increase began at once, and the attendance at Church services, especially in the evening, was so great that larger accommodations became an imperative necessity.

An enlargement of the Building was therefore undertaken. The Church as originally constructed was ceiled with plaster, and had a large organ gallery at the south end. It contained sittings for four hundred and thirty-six persons. In the Summer of 1888 work was begun on the present West Transept, which was finished in the fall of that year, at a cost of about \$6000. The interior decorations were the same as those of the main edifice, and the seating capacity of this transept was one hundred and fifty-six. The additional accommodations thus provided were immediately filled up; and in 1892 a general reconstruction of the auditorium became an absolute necessity. The changes then made were planned by Frank R. Watson, architect, of Philadelphia. These consisted of the erection of the East Transept, the removal of the old roof at the intersection of the nave with the transepts, and the framing of the present open-timbered ceiling, together with the erection of an organ gallery over the pulpit. The organ previously used was sold to a Church in Scranton, Pa. The recess in which it formerly stood was filled with pews, and the seating of the main portion of the auditorium was re-arranged. As the result of these changes, there was a gain in seating capacity of three hundred and seventy eight, thus providing, in all, accommodations for nine hundred and seventy persons.

In connection with these additions to the auditorium, the Chapel and Sunday School buildings were also en-

larged and re-decorated. The total cost of these improvements was about \$14,500.

The beautiful organ which occupies the present organ gallery was a gift to the Church, a memorial of Mrs. Mary H. Morris Wood, the wife of the Pastor, who died in 1891, and of her first-born son, Wistar Morris Wood, who died in 1887. The instrument is one of the finest in the city. It was built by Charles S. Haskell, the builder of the organ of the Drexel Institute, and of many other notable organs. The organ has three manuals and pedals, and the action throughout is pneumatic. A fourth manual controls the registration of the instrument, there being no draw-stops. This somewhat unusual feature adds greatly to the ease with which the performer manipulates the organ. There are forty-three speaking stops, divided as follows:—

Pedal Organ.....	8 stops
Choir Organ.....	8 stops
Great Organ.....	13 stops
Swell Organ.....	14 stops

There are seven mechanical stops and couplers, and ten combination pedals. The Choir Organ and the Swell Organ are each enclosed in a separate swell-box. This affords additional opportunity for delicate modulation of tone.

The organ bears a bronze plate with this simple inscription:

IN MEMORIAM

M. H. M. W.

1864-1891

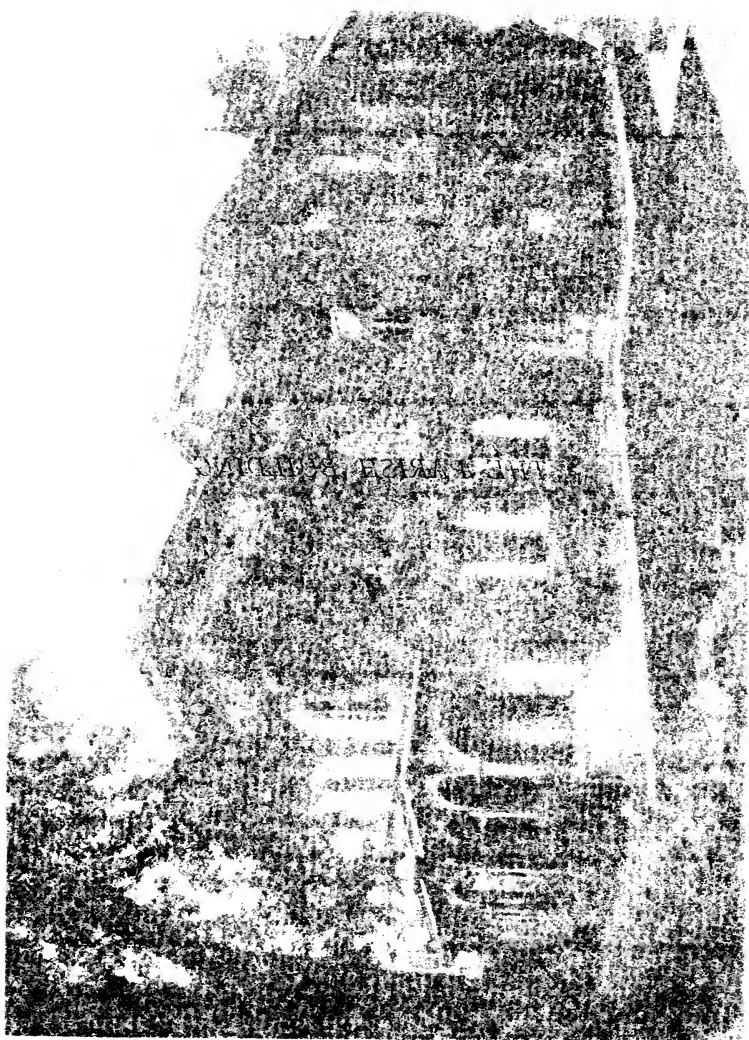
W. M. W.

1884-1887

1892

A Parish House was secured, by the purchase of the property adjoining the Church building toward the west. This included a building which had originally been one of the large old-fashioned mansions which helped to make this such a beautiful avenue, even in early days. The garden was so large that the owner could well afford to sell a part of it as the site of our Church building, and still have ample grounds remaining. In more recent years the property had been purchased by the Germantown Working-Men's Club, and the house had been considerably enlarged for their uses. After it came into the possession of this Church in Dr. Wood's time, it was still further altered and enlarged, so as to make it an invaluable portion of our working plant.

It has been used for the Primary Department, and for other uses connected with the Sunday School, for various purposes in connection with the work of the men



The organ bears a bronze plate with this simple inscription

IN MEMORIAM

M. H. W. R.

1824-1894

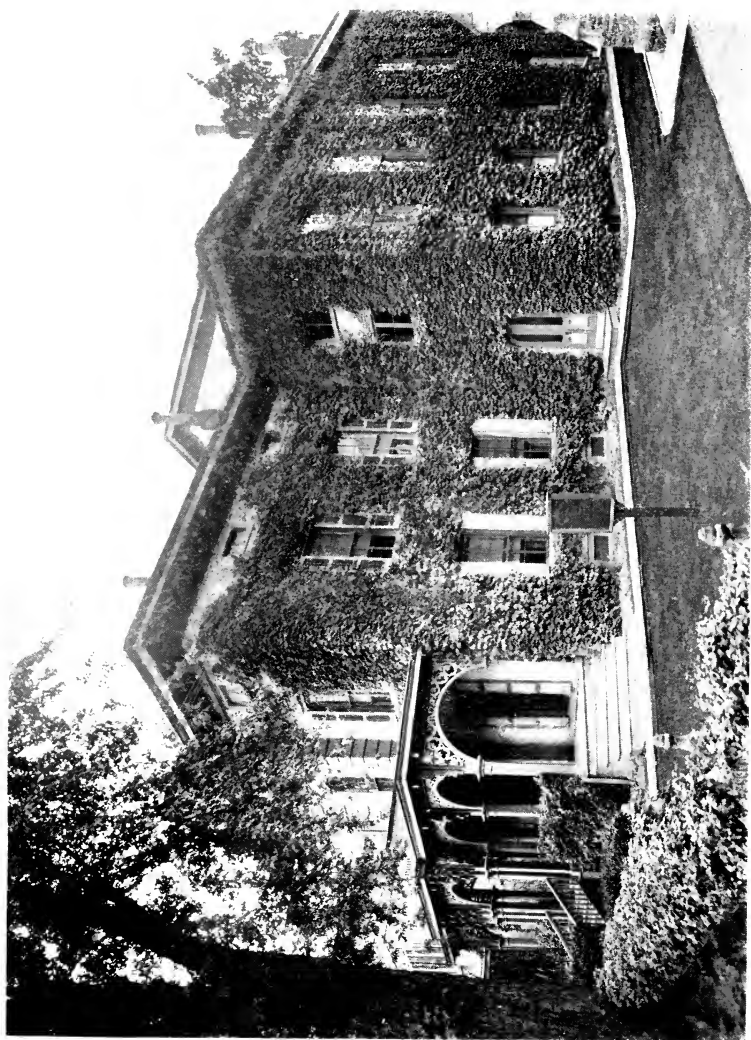
W. M. W.

1834-1887

1892

A Parish House, Green Church, was purchased of the property adjoining the church, looking toward the west. This included a building which had originally been one of the large old farmstead mansions which helped to make this such a beautiful avenue when in early days. The garden was so large that the owner could well afford to sell a part of it as the site of our Church building, and still have ample grounds remaining. In more recent years the property had been purchased by the Germantown Country-Club, and the house had been considerably enlarged for their uses. After it came into the possession of the Church in Dr. Wood's time, it was still further enlarged and enlarged, so as to make it an invaluable place for a working plant.

It has been used for the Primary Department, and for other uses connected with the Sunday School, for various purposes in connection with the work of the men





and that of the ladies, including the Gymnasium, the reading rooms, etc.,

The Westside Presbyterian Church was organized during this period, as an outgrowth of the Pulaskiville Mission School established by our people in 1870.

The same Superintendent who was then mentioned, Mr. Isaac C. Jones, had continued in charge of the school, as indeed he did until his death in 1895. The other workers had been likewise faithful and energetic, so that the school had grown in number, and had acquired a reputation for most unusual regularity in attendance on the part of both teachers and children. The spiritual results of such work were such as might be expected. So many of the boys and girls had by this time grown up and made homes of their own, and so many of the neighbors had become permanently interested, that there came to be a distinct call for the establishment of a new Church in this field. There was assurance in advance, of its being a self-supporting Church and not a mere "Mission," from the fact that a group of families, including those of the Superintendent and of his sons, and others closely allied with them, were willing to give up their old home in the First Church, to which they were warmly attached, and cast in their lot entirely with the new enterprise. Accordingly in October, 1892, the First Church sent out sixty-five of its valued members to form the Westside Church.

They provided a building fund of \$20,000, and one of

them, Mr. J. Livingston Erringer, purchased a lot of ground to serve as the site for the new Church building, the deed for which was made to the Trustees of the First Presbyterian Church in Germantown in 1892, and subsequently, after the completion of the Westside Presbyterian Church, conveyed by them to that Church in 1894.

A striking indication of Dr. Wood's energy may be seen in the following statement, sent to us from the Young Men's Christian Association of Philadelphia.

"Rev. Dr. Charles Wood, pastor of the First Presbyterian Church of Germantown, began the meetings for young men in Association Hall at Fifteenth and Chestnut Streets, in the Fall of 1887. He continued this work after he became Pastor of the Second Presbyterian Church of Philadelphia until he accepted the call to the pastorate of the Church of the Covenant, Washington, D.C. For twenty-one consecutive years, from November to April, Dr. Wood addressed large audiences of men in Association Hall, with an aggregate attendance of 231,000 men. The gatherings embraced large numbers of students attending professional schools, young business men, working men, and a floating population of strangers in the city.

"His addresses were practical in their character, full of helpful suggestion for daily life, well seasoned with wit and humor, and always having a strong evangelistic appeal. The fame of these meetings was national and attracted many visitors. The interest was as strong and the meetings as fruitful at the end of the twenty-

first year as in the beginning. While free from undue emotional appeals, there were always immediate results, and the Association, from time to time, received communications from the remotest parts of the United States, and even from abroad, telling of the complete conversion and lasting change for the better in the lives of men, due to Dr. Wood's addresses.

"Notwithstanding the cares of a large pastorate during all those years, Dr. Wood never failed to meet the young men of Philadelphia in this hall on Sunday afternoons, and it is probable that more young men looked to and received from him moral and spiritual teaching through the spoken Word than from any other contemporary speaker. It is said, and undoubtedly with truth, that this record of twenty-one years' preaching, to audiences of men only, in one hall, is without a parallel in recent religious history. Dr. Wood not only refused compensation for this unequalled service, but contributed to the expenses of the meeting until the audience itself gave a weekly contribution to maintain the service. He also interested himself personally in the young men who were brought into church membership and Christian service through his work.

"It is the verdict of the Young Men's Christian Association of Philadelphia that no one man contributed so largely to the direct spiritual activities of the Association or gave greater aid to the work of reaching the unchurched men of Philadelphia with the preaching of the Gospel.

"The Directors and Managing Boards of the Association united with the members in a testimonial to Dr. Wood, and in expressions of appreciation of his remarkable service, when he left Philadelphia to take up the pastorate in the national capital."

Our attention has been called, by the Young Men's Christian Association officers, to the further fact that Dr. Wood in the first year of his city pastorate, in the summer of 1897, induced his congregation to set up a large tent for Gospel services in the vacant lot, corner of Twenty-second and Walnut Streets, where in conjunction with the Young Men's Christian Association they conducted year after year services at which from three hundred to seven hundred young men were present, besides other services for women and children. With this example before them, it was the more natural for the Presbyterian Social Union to inaugurate two years later, in 1899, their own tent work, which led in 1901 to the appointment of the present Evangelistic Committee of the General Assembly.

Not only in Philadelphia but in Paris, there is similar work to be noted. In the summer of 1895, Dr. Wood exchanged pulpits with Dr. Thurber of the American Chapel in Paris. Dr. Thurber's visit here is still remembered pleasantly, and Dr. Wood's visit to Paris had as one result the maintenance by this Congregation of a pew in that Chapel. This may serve as a reminder that Dr. Wood's interest in young men led him to enter

upon a work for the students in the "Latin Quarter" of Paris, of which he still continues to be an active supporter.

The young people of his own congregation were by no means forgotten, for at the beginning of his pastorate he led in the organization of the Christian Endeavor Society, and became himself its first President. There were at first about fifty members, but it increased until there were three times that number. In a statement recently made by one of the original members it is said that the spiritual element has always been a marked feature of this Society. "For Christ and the Church" has truly been its motto. Its meetings have, therefore, been for help and not for rivalry, in relation to those held by the Church. "The members of the Christian Endeavor have always been regular attendants of the regular Wednesday Evening Service."

The Rev. Dr. John Calhoun, who became Assistant to Dr. Wood in 1892, proved himself to be a most efficient worker, particularly in the Somerville field, until he became Pastor of the Mount Airy Church in 1896. Many of the young people were co-workers with him.

During the ministry of Dr. Wood, there were eight hundred and seventy-six persons received into this Church, of whom five hundred and fifteen came on Confession of Faith. The total membership of the Church in 1897 was one thousand one hundred and ninety-one, and that of the Sunday School was one thousand two hundred and fourteen.

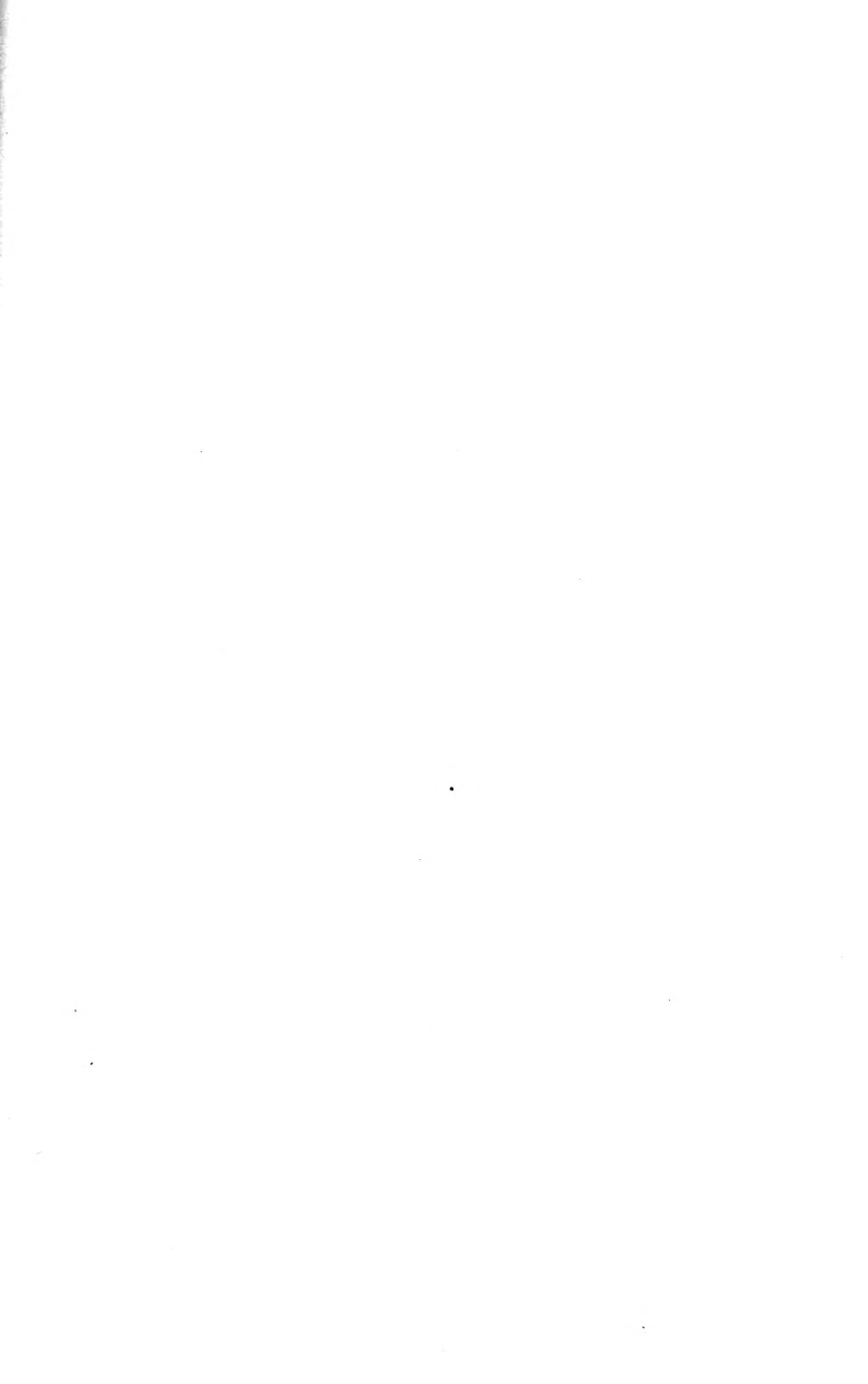
During the same period the sum of \$253,981 was contributed to religious and benevolent purposes, of which \$106,953 went to objects outside of the congregation itself. Dr. Wood resigned January 7th, 1897, to take charge of the Second Presbyterian Church of Philadelphia, continuing in that field until 1908, when he became Pastor of the Church of the Covenant, in Washington, D. C.

THE REV. CHARLES ROSEBURY ERDMAN became Pastor in immediate succession to Dr. Wood. He was born in 1866, graduating from Princeton College in 1886, and from the Princeton Seminary in 1891. In the same year, 1891, he was ordained by the Presbytery of Philadelphia North, and installed as Pastor of the Presbyterian Church at Overbrook, Pa.

He was elected as Pastor of the First Presbyterian Church in Germantown on March 10th, 1897, and was installed the following month, April 22d, 1897. The sermon was preached by Rev. Dr. Alexander Henry, the charges were given by Rev. Dr. W. J. Erdman and Rev. Dr. Charles Wood, and the installation prayer was made by Rev. Dr. J. F. Dripps.

During his pastorate of nearly nine years, he had as Assistant Ministers, Rev. David deForest Burrell (1901), Rev. Walter C. Erdman (1903), and Rev. John A. MacSporran (1904).

The large scale upon which congregational operations were now conducted made it necessary to provide more



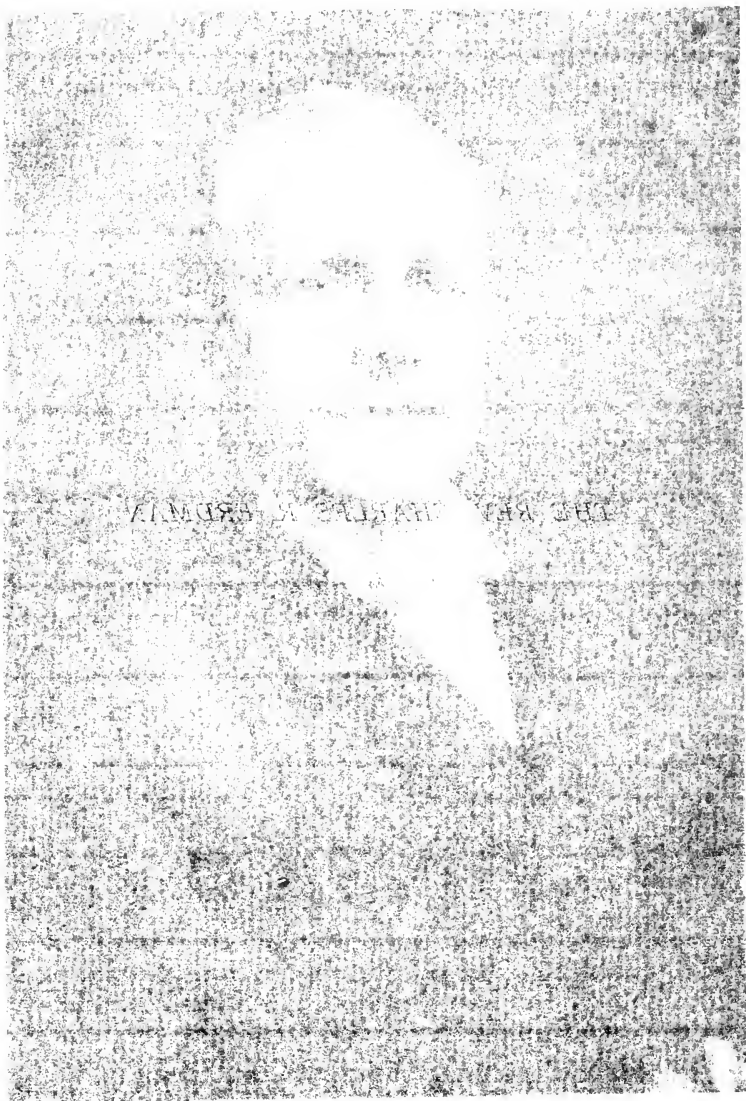


elaborate records than had been necessary in earlier times. A card catalogue of all persons in the Church and congregation was, therefore, prepared, with parish registers based upon them. Instead of occasional church manuals, a series of regular year-books were begun, which has continued ever since as a permanent institution. Letters were written annually to all members, and the church records were revised at regular intervals, so that they should include only the names of persons whose address and condition was definitely known.

Additions were made at the rate of very nearly one hundred a year, eight hundred and sixty-five new names being enrolled, of which four hundred and thirty were represented additions on Confirmation, and five hundred and forty-three on baptism. The church was afflicted with heavy losses by death, and the pastor, at the end of this pastorate, had to mourn the loss of two hundred and forty-seven. The Sunday-school, which had one thousand two hundred and thirty scholars, was closed.

Like his father, Rev. Carl A. Erdman, Rev. John Erdman had an active part in the religious work, as those held at Northfield, and took a prominent part in movements for the better religious instruction of Christian people. His courses of sermons on the books of the Bible will be remembered in this connection.

A similar interest in Christian work outside of the congregation as well as within its bounds was shown by the people of the Church. They were closely connected



THE REV. HARRIS A. BRIDGES

elaborate records than had been necessary in earlier times. A card catalogue of all persons in the Church and congregation was, therefore, prepared, with parish registers based upon them. Instead of occasional church manuals, a series of regular year-books was begun, which has continued ever since as a permanent institution. Letters were written annually to all absentees, and the Church-Rolls were revised at regular intervals, so that they should include only the names of members whose address and condition was definitely known.

Additions were made at the rate of very nearly one hundred a year; eight hundred and sixty-five new names being enrolled, of which four hundred and twenty-two represented additions on Confession of Faith, and four hundred and forty-three from other Churches. Even with heavy losses by death and by removal, the roll at the end of this pastorate numbered one thousand four hundred and forty-seven. The Sunday School reported one thousand two hundred and seventy-five members in 1906.

Like his father, Rev. Dr. William J. Erdman, Mr. Erdman had an active part in such religious conventions as those held at Northfield, and took especial interest in movements for the better religious instruction of Christian people. His courses of sermons on the Books of the Bible will be remembered in this connection.

A similar interest in Christian work outside of the congregation as well as within its bounds, was shown by the people of the Church. They were closely connected

with most of the organizations for general religious and benevolent work in this city and neighborhood.

This breadth of sympathy and interest was, of course, materially aided by the remarkable work of Mr. Erdman himself, in connection with the Young Men's Christian Association of the Pennsylvania Railroad, on Sunday afternoons. It is somewhat unusual that two Pastors in succession should for so many years engage in this particular kind of Christian work.

The following statement, sent to the present writer from the President of the Pennsylvania Railroad Young Men's Christian Association, will indicate the service which was thus rendered:

"MY DEAR DOCTOR DRIPPS: In accordance with your request I take pleasure in enclosing a brief outline of the work done by Rev. Charles R. Erdman in connection with the Pennsylvania Railroad Department, Young Men's Christian Association.

"Mr. Erdman's work has had splendid results among our railroad men, and he is held in the highest esteem not only by our officials but by all of the employes with whom he has come in contact. We feel that our Association owes a debt of gratitude to the First Church of Germantown, for allowing Mr. Erdman to continue this important service during his incumbency of the pastorate.

"If you will ask any Pennsylvania Railroad man in touch with that important branch of the corporation

which is being carried on in Philadelphia under the auspices of the Pennsylvania Railroad Department of the Young Men's Christian Association, 'Who is responsible for the wonderful growth of the religious work of that institution?' he will tell you that it has been accomplished mainly through the self-sacrificing and conscientious labors, year after year, of Rev. Charles R. Erdman, in his conduct of the Sunday afternoon meetings.

"Mr. Erdman's connection with this work began in 1894, shortly after he was called to the pastorate of the Overbrook Presbyterian Church. He had among his parishioners, Mr. Wistar Morris, who, though a Quaker, became interested in this new Church enterprise, and being an admirer of Mr. Erdman, came frequently to the services. About this time the Management of the Pennsylvania Railroad Company lent financial aid in the erection of the Y. M. C. A. Building at Forty-first Street and Westminster Avenue, West Philadelphia, the corner-stone of which was laid by the late President Roberts in 1893, and the building dedicated to the purposes of the Association early in the following year. Mr. Morris invited Mr. Erdman to be present at the dedication, and knowing his love for young men, asked him to come and conduct the Sunday afternoon service which was held for the benefit of Pennsylvania Railroad men and their families. Mr. Erdman became so much interested in the work that he agreed to come regularly, which he did when not otherwise engaged during his residence at Over-

brook; and when he was called to the First Presbyterian Church in Germantown he accepted with the understanding that he still be permitted to continue the work which he had for several years conducted in the interest of railroad men on Sunday afternoons during the Fall, Winter and Spring months. This work with him was a labor of love which he performed most cheerfully, refusing to accept any compensation for his services, which were rendered at times when it involved much self-sacrifice on his part. Since Mr. Erdman's removal to Princeton he has not been able, owing to the great demand upon his time, to continue every week, but he is usually present about two Sunday afternoons in each month.

"Mr. Erdman's attendance at these meetings does not by any means constitute the entire service rendered by him to the Railroad Association, as during his residence in Overbrook and Germantown he was frequently called upon to visit the sick and the dying at their homes and in the hospitals, and his presence could also be invariably relied upon at the numerous other religious and social meetings held in the Building. There was published several years ago a little book entitled "Sunday Afternoons with Railroad Men," containing the addresses delivered by Mr. Erdman at these meetings, and it is safe to say that a copy of this book may be found in the home of nearly every Pennsylvania Railroad employe in West Philadelphia. The attendance at these meetings has grown steadily from the time Mr. Erdman entered

upon the work, and the employes and their families are so attracted by the earnest and practical way in which Mr. Erdman presents the plain Gospel truths that the auditorium of the Building, which has a seating capacity of upwards of twelve hundred, is frequently overcrowded, so that in the fifteen years during which Mr. Erdman has been carrying on these services he has reached many thousands, and his work among railroad men and their families has been greatly blessed."

During the pastorate of Mr. Erdman there were received into the Church eight hundred and sixty-five persons, of whom four hundred and twenty-two came on Confession of Faith. The Sunday School numbered one thousand two hundred and seventy-five in the year 1906, and the total church membership was one thousand four hundred and forty-seven. The gifts made during this period amounted to \$253,981, of which \$106,953 went to outside objects.

Mr. Erdman resigned his charge, January 31st, 1906, in order to become the Professor of Practical Theology in the Princeton Theological Seminary. His residence within so short a distance from Germantown, serves to keep him in pleasantly close touch with his old congregation.

The relation between Pastor and People has had so marked an influence upon the history of this Church, that it calls for distinct notice as we bring to a close the record of this pastorate, the latest of those which are

finished and completed, and which therefore belong to the Past.

In a book of general history, events are usually referred to the time of this or that ruler, even when he himself had really no part in them. It is of course conceivable that in the same way we might assign events in the history of a Church, to this or that pastorate, without implying that the Pastor in question had any special connection with them. But in point of fact this is rarely so. In our own Church, as elsewhere, the new activities of any particular time are usually originated by the Pastor, and he is almost always the chief agent in their accomplishment. The people are not often called to advance, without having their Pastor first called to lead the way.

We could not well expect to find it otherwise. The Pastor is directly called of God to a position of leadership in religious work, and is prepared for such leadership by a long course of special training. To him, this is his life work and his specialty, while to the people, church-work is but one among various other forms of activity. Simply on the human side, the influence of a professional expert, a trained leader, is natural and easily understood; but the Divine origin of this human relation gives to it always its chief meaning and help.

Our own history has clearly revealed to us that Christ is the ever living and active Head of the Church, and that in every emergency He has at hand exactly the right field for His minister, and the right Pastor for His people.

It is true that, in a single instance, more than ninety years ago, a Pastor did undertake to lead the people away from their Church, but even then it was by the leadership of the aged Founder, who was in all but name the permanent Senior Pastor, that the situation was saved. The Lord who sent Mr. Bourne, and used him for good, retained also Dr. Blair, and used him for a still larger good, and for the prevention of final harm. The Church gained more through the one Minister, than it lost through the other, even in that time of division. And no other time of division has ever come. That was surely "the exception which proves the rule."

There has been a great variety, both in method and in personality, among these Pastors. When Paul writes to the Ephesians about the sort of wisdom which God shows in His dealings with the Church, he describes it as a wisdom which is "manifold," or more literally "many-colored," "greatly-varied." We have found this as true in Germantown as it was in Ephesus.

Sometimes a man finds his whole life uplifted and sustained by the sermons of a Pastor whom he knew but slightly, outside of the pulpit. Sometimes the same result comes through frequent personal touch with the Pastor, at home or in the office or on the street. A spiritual relation is thus formed between Pastor and people, which is more sacred than that between leaders and followers in any other body of men. It is God's own doing, in every case alike. "There are diversities of

workings, but the same God, who worketh all things in all." We find illustrations of this harmony with diversities, through all our history.

It was so, for example, when Mr. Erdman followed Dr. Wood, and was in turn succeeded by Dr. Jennings. Here was a young man of but six year's experience, following a man who had had recognized success in prominent pulpits for twenty-four years, and whose preaching not only held his own people steadily, but also attracted outsiders in large numbers. But the hearts of the whole people soon became so knit together with that of the young Pastor, that no one can possibly be acquainted with his pastorate without being much impressed by this fact and its results. Yet this warm regard for Mr. Erdman did not in the least interfere with that which had so long been felt for Dr. Wood, nor hinder at all that which went out at once toward Dr. Jennings, when the Lord gave him in turn to be the Pastor of the Church. It was much like any other case in which a warm hearted man has three friends who are entirely distinct in themselves, and in their relations to him, but for whom he has three friendships as warm and real as they are distinctive. It might perhaps be said that the Lord has sent here three men in succession, one of them reaching heart and will through the mind, and another reaching mind and will through the heart, and still another reaching the will through mind and heart. But in any case, and whether or not we are successful in discerning just what was given

to the Church in each of these various gifts from the Lord, we do need to recognize the Lord Himself, as shaping every gift for its own time and purpose.

When the Apostle John was given a vision of things to come, he entitled that vision "The Revelation of Jesus Christ." Christ was not only its Giver, but its chief Object. So with our own vision of things in the Past: whatever else we may see in it, we are surely meant to get here a vision and a Revelation of Jesus Christ.

It is in this that we find the real significance of all these little details, in one pastorate and in another.

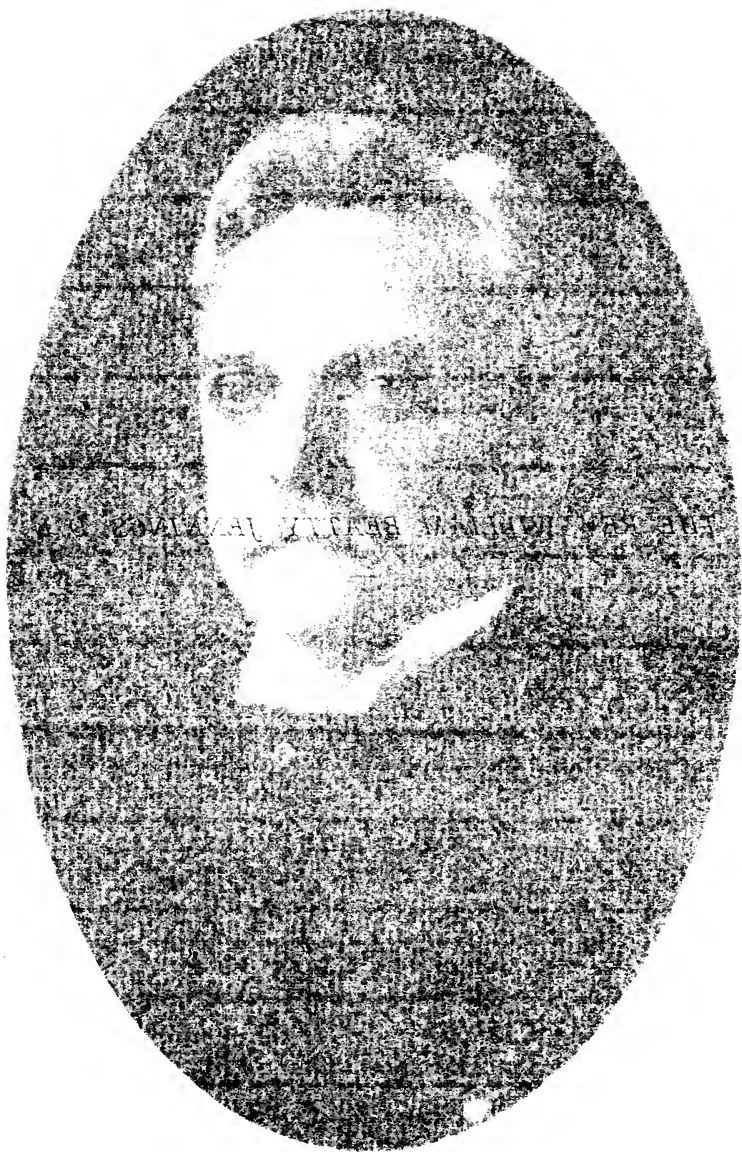
THE REV. DR. WILLIAM BEATTY JENNINGS is the successor to Mr. Erdman, and the present Pastor of the Church. Dr. Jennings was born of Scotch-Irish parentage at Bennettsville, S. C., September 12th, 1859. He graduated from Davidson College, N. C., in 1880, and from Princeton Theological Seminary in 1883. While at the Seminary he received the degree of A. M. from Princeton University ("in course.")

He was Pastor from 1883 to 1887, of the First Presbyterian Church in Rock Hill, S. C.; from 1887 to 1895, of the First Presbyterian Church in Macon, Ga., and from 1895 to 1898, of the Central Presbyterian Church of Louisville, Ky. He was with the First Presbyterian Church in Detroit, Michigan, from 1898 until he came to Germantown in 1906. In 1890 he travelled in Bible Lands and in Europe for six months. At Rock Hill and Macon he started Chapel services which grew into sepa-

rate Churches, with their own houses of worship. During his pastorate in Detroit, a Colony was sent out which formed the Highland Park Presbyterian Church. Dr. Jennings has been more than once a Commissioner to the General Assembly, serving on the Committee which planned for the Permanent Judicial Commission, and on that which prepared the Book of Common Worship. He is a member of the Board of Education, and of the Assembly's Special Committee on Evangelistic Work.

Dr. Jennings was installed as Pastor of this Church on October 10th, 1906. At that service the sermon was preached by the Moderator of the General Assembly, Rev. Dr. William H. Roberts, and the charges were given by Rev. Dr. J. Frederick Dripps and Rev. Professor Charles R. Erdman.

The Men's Association is itself a proof of the interest of Dr. Jennings in the men of the Church. This Association was formed in January, 1908, with a membership of more than two hundred. In the newspaper account of this meeting it is described as "the result of plans made by the Church's active and popular Pastor, the Rev. Wm. Beatty Jennings, D. D. Several weeks previously, a few of the most active layman of the Congregation met him at the Manse, to discuss the possibility of such an organization, and planned for the meeting." Its members have co-operated with the Board of Trustees in decorating the Parish-house, and furnishing its Reading-room and Gymnasium; as also in the extensive

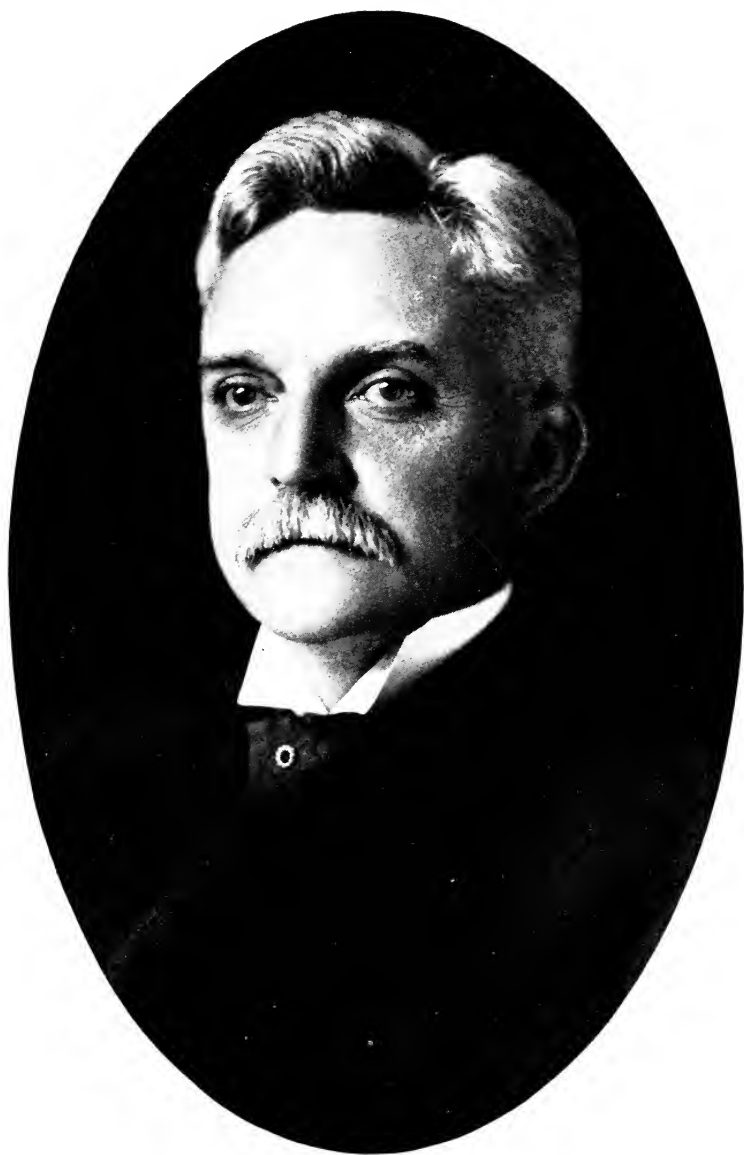


tal Churches, with their own houses of worship. During his pastorate in Detroit a Colony was started which joined the Highland Park Presbyterian Church. Dr. Jennings has been named as a Commissioner to the General Assembly, and is a member of the Committee which planned for the Permanent Commission, and on that which prepared the new Book of Common Worship. He is a member of the Board of Christian Education, and of the Board of Christian Literature and Domestic Work.

On the 10th of October, 1908, the Church on Detroit Avenue held a special service. The sermon was

THE REDEEMER, BY WILLIAM BEATTY JENNINGS, D.D.,
 of the University of Chicago. The subject was given
 by the pastor, Dr. Jennings. The service was given
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decoration of the Church building itself. In the Appendix to this volume will be found a Report from the Men's Association, giving a more particular account of its various operations.

Another line of effective work in the present pastorate is connected with the recent development of the Somerville Mission. It is just thirty-five years since this Mission was started in October, 1874, and it has never been in better condition than for these past three years, during which Dr. Jennings has given it his most active help. Like the "Pulaskiville Mission" which was transformed into the "Westside Presbyterian Church," in the twenty-second year after its organization in 1870, the Somerville Mission also is now on the point of separation from the Mother Church, in order to an independent Church life.

Plans have been adopted, and are ready for fulfillment in the immediate future, whereby the Eastminster Mission of the Second Presbyterian Church, and our own Somerville Mission, will unite to form a new Church. The lot has already been purchased, at the corner of East Cheltenham Avenue and the "Limekiln Pike," and an edifice is to be created shortly thereon. A fund of ten thousand dollars has been raised by this Church, and the same amount will come from the Second Church, so that the amount to be raised on the field itself is not beyond its available resources. This event is in the highest degree gratifying, even though the Mother Church

will greatly miss the long continued habit of caring for this her child.

A retrospect of this quarter-century at Somerville brings to view much devoted work and many faithful workers. At the head of these is naturally Mr. Jacob C. Bockius, who for thirty years has been with the School, and for eighteen years has been not only the Superintendent of the School, but the efficient leader in all good work on the entire field. Others of like spirit have always surrounded him, and no Church could wish for a more successful outpost for work than Somerville has been to us.

We are, therefore, brought now to the point where we are called to look around over our present resources, and forward into the future.

Our material and physical resources are not to be ignored. Here is our Church building, with its House of Worship for the congregation, and its Apartments for the Sunday School and for the smaller assemblies. The Parish House with its various rooms for classes and clubs, for reading and gymnastics, is an invaluable help, and the Manse which has just been purchased, gives to the people the comfortable sense that they have now provided a dignified and beautiful home for their Pastor and his family. The three properties make up a plant which is worth more than One Hundred and Fifty Thousand Dollars in money, and which is worth more than can be estimated, in the way of available resources for Church life and work.



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A retrospect of this quarter century at Somerville brings to view much devoted work and many faithful workers. At the head of these is naturally Mr. Jacob C. Beckius, who for thirty years has been with the School, and for eighteen years has been not only the Superintendent of the School, but the efficient leader in all good work on the entire field. Others of like spirit have always surrounded him, and no Church could wish for a more successful and devoted leader. *THE MANSE* has been to us.

THE MANSE is the place where we are called to labor, and where we are to be equipped, and forward into the future.

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The financial resources which are available may be estimated from the fact that the contributions for the last year, 1908-1909, amounted to nearly \$25,000, and for the last forty years to more than \$1,000,000. This is significant, not of mere wealth, but of readiness to give when the Master's call is heard.

The enrolled membership of communicants is another resource, which has now, within these three years of the present Pastorate, advanced beyond the fifteen-hundred mark. In point of size, this has come to be among the few largest churches in our City. What still un-mined resources are here!

The organization of the Church serves to increase its resources still further. These many hundreds of men, women and children, are not left as mere disorganized atoms, but are skillfully knit together as members of one great complex body.

The Pastor is aided by an Assistant Minister and also by the Parish Visitor whom the Pastoral Aid Society supports. There are thirteen Elders and twelve Trustees to care for spiritual and financial needs. The Church women bring together under the general name of the Pastoral Aid Society, with its one hundred thirty-two members, at least twenty-five different Societies and Guilds and Committees, most of them large, and all of them alert and vigorous. The Men's Association with two hundred and forty-nine members, is at work through ten committees in as many various directions. The

Board of Ushers has an enrolled membership of twenty-seven young men. **The Christian Endeavor Society** reports fifty members, acting through ten Committees. There are twelve members of this Church now at work as Missionaries on the Foreign Field. And, not only last, but first of all, stands the **Sunday School**.

The Home School reports to-day nine hundred and two members, and the Somerville School five hundred and eighty-one, making a grand total of fourteen hundred and eighty-three teachers and pupils. Of the Home School there are four hundred and twenty-eight and of the Somerville School one hundred and seventy-five, who are communicants in the Church.

The expenses of the school are still paid by the Congregation at large, so that all gifts brought by the classes are left free for outside benevolence. These gifts for the last year amounted to \$1124.46. There are various Departments, Main, Intermediate and Primary, with that for Beginners also, and the Home Department. The School maintains a "Bible Study Class," which is really a Normal School in two Departments, for the systematic training of young men and women to be Sunday-school Teachers and Church Workers.

It is of course conceivable that a history which went deeper than mere external events, might disclose in the people a spirit of self-seeking and self-glorying, occasioned by this very prosperity. But in point of fact, the present historian has full warrant for setting down as part of

the record, that this has not been the spirit which has prompted either our leaders or the Church as a whole. The real defect and danger has always been and is now of another sort entirely. It has come from a tendency to forget what an unspeakable honor it is, for a man to be in membership with any part of that great "Church of God, which He hath purchased with His own blood." There may be discerned the signs of a failure on the part of its members to value their place in the Church adequately, and to search out and perform with diligence the duties which grow out of that relationship. But there have not been lacking, repeated Providential interruptions of such placid drifting, by which a new turn has been given to the course of affairs. So it has been when a new Pastor came, or a new field of work was entered, or an addition made to the plant, calling for new adjustments and activities.

Such a Providential call to newness of life comes also with this Centennial season, during which the Church has been making further history. It has been a call to look backward and see what a sincere and warm interest has been taken in this Church, and is, of course, now taken in it, by the Lord of us all. It is undoubtedly true that every one of our sister Churches could discern from its own history many a token of Divine care, peculiar to itself: but that is all the more reason why each should search out and heed what God has thus done for each. Since God Himself has taken such interest in it, beyond

all question our own interest in the Church should be greater than ever before, and it should be expressed not only in transient emotion, but in lasting service.

The kinds of service which He seeks from us are not hard to find.

It is still an experiment, when a Church refrains from assessing pew rents, and makes appeal for free will offering from all its members. Here is a call upon each member in particular, to see that this worthy and Christian experiment shall succeed, by a **responsive liberality** from each and every one. The present size of the Church, and its past record, bring to it continual calls for further giving. Let us each be ready to make reply with just such words as were actually used by one of our business men—"You need not apologize for making such a request. If you can help me to see that our common Lord wants me to help your cause, and how much He expects me to give, you shall have it at once and very willingly." There is need here, as in all other congregations, that each in the mass shall faithfully do his own part, and not seek excuse for leaving all to be done by the few.

Through these forty years past, the Church has had a wide outlet for its activities, and abundant access to unconverted souls, through the services of its Missions, one of which is now an independent Church, and the other of which is just about to become such. But the membership of the Home Church itself is scattered all

over Germantown, and there is more urgent need than ever before in this generation, that each one shall be active in **personal work**. It may be that God will thus guide us into a new Mission work, in some unoccupied field which we have not yet recognized; but in any case, and even without the advantage of such organization, the Lord of the Harvest calls for followers who will not only give gifts, but will do active spiritual work.

And, as the Alpha and Omega of all our service, there is a call to maintain our **Public Worship**, by seeing to it that there are no empty pews and no cold unspiritual worshippers. "They that wait upon the Lord, shall renew their strength." Our history is in vain unless it show God's call for such service, and His readiness to inspire it. The chapters of Church History found in the Bible itself, contain many such messages from God, and in fact each of them is in itself just such a message, and has this for its chief object. This present appeal needs, therefore, no apology. Our own history is a record of God's leading and man's following in the Past, expressly in order to a far better following of this Leader in the Present and Future.

The Centennial Services held in October, 1909, indicate no unworthy response to this Divine call.

From the first service, at which there was a full Church, up to those of the closing day, when there was not enough standing room for the waiting crowds, the attendance was beyond all that could well have been expected.

The Communion of the Lord's Supper at the first service, showed a spirit of reverential worship, which marked all the succeeding days. At the Reception on Saturday evening, there was a great multitude present to enjoy the music, and to greet one another, but first of all to extend hearty congratulations to Dr. and Mrs. Jennings upon the unqualified success of the whole celebration. Willing activities were put forth on every hand, for the numberless details which required them, and there was abundant response to every call from the Minister and his fellow workers. Regard for the Church and its hundred-year history, was accentuated by affectionate loyalty to the Pastor himself. Gifts were brought in from every side, in large sums from those able so to give, and in sums proportionate to their ability by the people at large. Toward one fund in particular, more than four hundred different persons contributed. More than enough was contributed to raise a Centennial Fund of Twenty Thousand Dollars, of which Ten Thousand Dollars were for a farewell gift to the Somerville Mission, and the other Ten Thousand were for Centennial purposes, and especially for paying off all remaining indebtedness on the plant of the Home Church.

The Church of this first century has therefore done what it can, to free the second century from all incumbrance, and to provide it with all available resources.

The Centennial Program and Addresses follow hereafter.

"Remember the days of old,
Consider the years of many generations."—Deut. 32: 7.

1809—1909
THE CENTENNIAL
ANNIVERSARY CELEBRATION
OF THE
FIRST PRESBYTERIAN CHURCH
IN
GERMANTOWN, PHILADELPHIA
OCTOBER THIRTEENTH TO SEVENTEENTH
W. BEATTY JENNINGS, D.D., Minister
BENJAMIN F. FARBER, Assistant Minister

WEDNESDAY, OCTOBER 13.

8 o'clock P. M.

SERVICE OF THANKSGIVING AND COMMUNION.

PRELUDE—"Elevation" *Guilmant*

INVOCATION, CLOSING WITH THE LORD'S PRAYER.

RESPONSIVE READING—The Psalter, Selection 42.

HYMN 139—"All Hail the Power of Jesus' Name" *Perrone*

SCRIPTURE LESSON—Psalm 96.

ADDRESS OF THANKSGIVING—"The Church and its Past."

REV. J. FREDERICK DRIPPS, D. D.

ANTHEM—"Bread of the World" *Franz*

ADDRESS BEFORE THE COMMUNION,

THE MINISTER.

HYMN 409—"For All Thy Saints Who from Their Labors Rest" .. *How*
THE LORD'S SUPPER.

HYMN 425—"Blest Be the Tie That Binds" *Fawcett*

BENEDICTION.

POSTLUDE—"Fugue on the Name 'Bach'" *Schumann*

THURSDAY, OCTOBER 14.

8 o'clock P. M.

PRELUDE—"Coronation."

INVOCATION, CLOSING WITH THE LORD'S PRAYER.

RESPONSIVE READING—The Psalter, Selection 22.

ANTHEM—"Sing Praises Unto the Lord"..... *Cruikshank*HYMN 162—"Crown Him With Many Crowns"..... *Bridges*

SCRIPTURE LESSON.

PRAYER.

SOLO (Soprano)—"Miriam's Song of Triumph"..... *Reinecke*

SERMON—"The World-wide Church of Christ,"

REV. WILLIAM R. RICHARDS, D.D.

THE BRICK PRESBYTERIAN CHURCH, NEW YORK.

PRAYER.

HYMN 401—"Christ for the World We Sing"..... *Wolcott*

BENEDICTION.

POSTLUDE—"Finale to the Fifth Symphony"..... *Beethoven***FRIDAY, OCTOBER 15.**

8 o'clock P. M.

PRELUDE—"Grand Offertoire"..... *Batiste*

INVOCATION, CLOSING WITH THE LORD'S PRAYER.

RESPONSIVE READING—The Psalter, Selection 72.

ANTHEM—"O How Amiable Are Thy Dwellings"..... *West*HYMN 307—"O Where Are Kings and Empires Now?"..... *Coxe*

SCRIPTURE LESSON.

PRAYER.

SOLO (Tenor)—"Sing Ye Praise"..... *Mendelssohn*

SERMON—"The Church and the Community."

REV. CHARLES WOOD, D.D.

CHURCH OF THE COVENANT, WASHINGTON, D. C.

PRAYER.

HYMN 298—"Glorious Things of Thee Are Spoken"..... *Newton*

BENEDICTION.

POSTLUDE—"March For a Church Festival"..... *Best*

SATURDAY, OCTOBER 16.

8 o'clock P. M.

RECEPTION.

ALL MEMBERS OF THE CHURCH AND CONGREGATION
ARE CORDIALLY INVITED.

SUNDAY, OCTOBER 17.

9.30 o'clock A. M.

SUNDAY SCHOOL CELEBRATION.

PRELUDE—"Allegretto"..... *Wolstenholme*
PROCESSIONAL—"We March, We March to Victory."
PRAYER, CLOSING WITH THE LORD'S PRAYER.
HYMN 354—"The Son of God Goes Forth to War"..... *Heber*
RESPONSIVE READING—The Psalter, Selection 6.
HYMN 352—"Lead On, O King Eternal"..... *Shurtleff*
ADDRESS.

REV. GEORGE B. STEWART,
PRESIDENT OF AUBURN THEOLOGICAL SEMINARY, N. Y.

PRAYER.
HYMN 369—"O Jesus, I Have Promised"..... *Bode*
BENEDICTION.
POSTLUDE—"Priest's March"..... *Mendelssohn*

SUNDAY, OCTOBER 17.

11 o'clock A. M.

PRELUDE—"Hallelujah Chorus"..... *Handel*

DOXOLOGY—"Praise God from Whom All Blessings Flow."

INVOCATION, CLOSING WITH THE LORD'S PRAYER.

RESPONSIVE READING—The Psalter, Selection 57.

HYMN 113—"O Worship the King All Glorious Above"..... *Grant*

SCRIPTURE LESSON.

PRAYER.

HYMN 408—"We Come Unto Our Father's God"..... *Gill*

THE APOSTLES' CREED.

ANNOUNCEMENTS.

THE OFFERTORY—"Largo"..... *Handel*SOLO (Bass)—"The Publican"..... *Van de Walter*

SERMON—"The Church of To-day,"

REV. HENRY VAN DYKE, D.D., LL.D.,

PROFESSOR OF ENGLISH LITERATURE IN PRINCETON UNIVERSITY.

PRAYER.

HYMN 100—"All People That on Earth Do Dwell"..... *Kethe*

BENEDICTION.

POSTLUDE—"Allegro from the Sixth Sonata"..... *Mendelssohn*

The Offering is for the Centennial Fund.

SUNDAY, OCTOBER 17.

4 o'clock P. M.

**MEETING IN THE INTEREST OF THE SUNDAY
SCHOOL AND YOUNG PEOPLES' WORK.**PRELUDE—"Triumphal March"..... *Lemmers*

INVOCATION, CLOSING WITH THE LORD'S PRAYER.

RESPONSIVE READING—The Psalter, Selection 29.

SOLO (Bass)—"Pilgrim's Song"..... *Tschaikowsky*HYMN 156—"Shepherd of Tender Youth"..... *Clement*

SCRIPTURE LESSON.

PRAYER.

SOLO (Contralto)—"O Ye That Love the Lord"..... *Barnby*

ADDRESS. REV. ALEXANDER HENRY, D.D.,

SECRETARY OF THE BOARD OF PUBLICATION AND SUNDAY-SCHOOL WORK.

PRAYER.

HYMN 308—"Saviour, Who Thy Flock Art Feeding"... *Muhlenburg*

BENEDICTION.

POSTLUDE—"Hosannah!"... .. *Dubois*

SUNDAY, OCTOBER 17.

8 o'clock P. M.

PRELUDE—"Concert Overture"..... *Faulkes*

INVOCATION, CLOSING WITH THE LORD'S PRAYER.

RESPONSIVE READING—The Psalter, Selection 58.

ANTHEM—"Fear Not, O Israel"..... *Spicker*HYMN 121—"A Mighty Fortress is Our God"..... *Luther*

SCRIPTURE LESSON.

PRAYER.

THE OFFERTORY—"In Paradisum"..... *Dubois*SOLO (Soprano)—"I Will Extol Thee, O Lord"..... *Costa*

SERMON—"The Church of Christ,"

REV. CHARLES R. ERDMAN,

PROFESSOR OF PRACTICAL THEOLOGY IN PRINCETON

THEOLOGICAL SEMINARY.

PRAYER.

QUARTETTE AND CHORUS—"The Lord is My Light"..... *Parker*HYMN 349—"Take My Life and Let it Be"..... *Havergal*

BENEDICTION.

POSTLUDE—"Toccata"..... *Widor*

A THANKSGIVING ADDRESS

By REV. J. FREDERICK DRIPPS, D.D.

THE CHURCH AND ITS PAST.

When the High Priest offered up sacrifice on the great Day of Atonement, we are told that he was to offer up first for himself, and then for the people. In order to lead their worship aright, he needed first of all to be in sympathy with them.

On the same principle, when the people of this Church are to be led in their first service of Centennial Thanksgiving, it is not amiss for the speaker to offer first for himself a personal thanksgiving. As the Church looks back over the past hundred years, the present speaker looks back over the past forty years, to the day when he made his first address from your pulpit, in October, 1869. It may serve to assure you that whatever else may be lacking, I have at least the qualification of a deep and heartfelt sympathy with this assembly to-night. I can most sincerely join your Doxology, and in view of His great goodness through these bygone years, can sing with you—"Praise God from whom all blessings flow."

Let me read God's own direction for the observance of a Jubilee.

"Then shalt thou cause the trumpet of the jubilee to sound—in the day of atonement—And ye shall hallow the fiftieth year, and proclaim liberty throughout all the

land unto all the inhabitants thereof; and ye shall return every man unto his possession, and—ye shall eat the increase thereof out of the field.”

Every fifty years, there was to be a trumpet call. The fiftieth year was to be “hallowed”: it was to be given up to God, and kept under His special direction. A life of liberty and of restoration and of abundance was ready for them in that year by God’s free gift. And it was after seven times seven years of God’s tender mercy in the past, that they were called to this service of Thanksgiving and new consecration.

So it is with this Church at our second Jubilee,—our first Centennial. Its chief object is, to renew our consecration to the service of God, in the extension of his Kingdom.

And in order to his receiving from us this better service, we ask Him to give us His own personal Presence, that in Him we may find that new liberty and that spiritual home, and that Divinely abundant supply, which befit our Jubilee life.

And for us also, this call and this promise for the Future, are reinforced and confirmed by our experience in the Past. Through all these hundred years, God has not been to blame for any failure, and God has been the giver of every success.

When Paul and Barnabas had finished a certain period in their Mission work, they gathered the Church together, and rehearsed all that “God-with-them” had

done. They said, in effect, "It is not we who did these things, but God with us, Immanuel." There is no other way in which to speak or write, to read or understand Church History. It is the story of Immanuel, of God with us. Unless we find "Jesus in the midst" we have missed the clue to everything else.

There is no other way to account for the continued identity of the Church. Here is our true warrant for declaring that this Church of 1909 is really that Church of 1809, come of age, and attaining its Centennial.

Of the total list of one thousand five hundred and twenty-six members reported by this Church in 1909, not over a dozen were on the roll when I came here forty years ago. Not more than five per cent. were here even when I left, thirty years ago, and the great majority came much more recently. There has been a perpetual coming and going. In view of this, it might seem that there could not be any real unity or identity across these forty years, much less across the whole century. As well speak of unity, some would say, among the shifting occupants of a railway station or a train of cars. And in fact, some Churches have not shown any vigorous and lasting unity; when the popular pastor has gone or the fine edifice has burned, the whole congregation is utterly dissolved. But that never happens where there is a living and true Church. Members come and go like the atoms in a human body, but the body itself is the same identical body through all these changes.

That is essentially the very illustration used in Scripture to declare the unity and identity of the Christ-Body, the Church. A man's own body is ever the same body, because it has ever within it the same living spirit; and the Church of Christ is ever the same Church, because it has ever within it the same living Spirit.

You remember that the vision of the seven Churches in Asia Minor was that of "seven golden candlesticks, and in the midst of the seven candlesticks One like unto the Son of Man." And when this Son of Man sent a letter to each of those Churches, He revealed Himself as the Spirit of the Church, saying, "He that hath an ear let him hear what THE SPIRIT saith unto the Churches."

It was the spiritual presence of Jesus Christ which gave any real unity to Church life in Asia Minor, through that age of the apostles and of the martyrs. Each particular congregation had His Presence in the midst; and in each, that Divine Presence revealed itself with an aspect not seen in any other. Even by the common light of this world, we can see that every one of those Churches had a life and character and spirit of its own; and in the light of Heaven we can see that each had a manifestation of the Divine Spirit, peculiar to that Church, and suited to its place in Christ's Body.

As there was a spirit of its own in the Church of Asia Minor, so there is in the Church of England and Scotland, of Holland and Germany, and of America. As each of the seven Churches in the province of Asia had a Christian

life and spirit of its own, so has every Church in America, and in Germantown. This Church, in the Year of our Lord 1909, is the same as that Church in the Year of our Lord 1809, because the same Divine Personality is in the midst of it. There are diversities of gifts, because there is the same Spirit. The unity and identity and individuality of this Church, as of every other Church, is in "the Lord the Spirit." In Him we all have one life, yet in Him each has the common life in a form peculiar to itself. Though there is not a different Christ in each Church, yet there is a distinct manifestation of Christ in each.

The permanent individuality which may thus be produced, is to be seen on a large scale in such a Church as that of Charles H. Spurgeon. During the long years of his leadership there, through all minor variations that Church kept the same essential life and spirit, peculiar to itself. Its work and worship could never be mistaken for that of any other congregation. Such a result came, not from Spurgeon, but from Christ living in Spurgeon—living in him as really as He did in Paul or in Luther, each of whom embodied a manifestation of Christ entirely distinct from that made through any other man. Nor does such a congregation lose its unique life and spirit, when the Lord takes home to Himself the Pastor through whom it was first developed. He may give other Pastors still, in long succession, each with variations of his own, but all continuing the same distinct

theme. For the Lord loves the Church as a man loves his own body, and each of its congregations has a place in His heart, peculiar to itself. We ought to take far more seriously than we do, our membership in the particular congregation to which the great Captain has assigned us.

As a Church of Christ, our first and chief matter for Thanksgiving is this, that through these hundred years He has been with us. In Him we have had "the unity of the Spirit in the bond of peace." Our very existence as a Church, and all which made it worth while to exist, is from Jesus in the midst. Thanks be unto God for His unspeakable Gift!

THE RESULTS PRODUCED in this Church, by that special presence and influence of the Christ-Spirit, are far too numerous to be mentioned at this time. I have given the last few months very largely to studying these out and writing them down. For details I shall have to refer you to the book which has thus been written. Yet there may be mentioned in closing, some three or four of the good gifts which have been added to that great Divine Gift, and produced by it.

"He gave some, PASTORS AND TEACHERS" here, as He did at Ephesus. *e. g.*, The sixty years which were spent in the old Church building, were covered by the long continued services of three men who were given by the Lord to this Church. It is not unfit to single out for special mention the names of Dr. Samuel Blair and Dr.

William Neill and Dr. James H. Mason Knox. And even those whom He sent here for a brief time, were often men of great power, like Dr. Junkin and Dr. Van Dyke.

The same Lord who gave these and other ministers, gave also a great company of MEMBERS—adding to the Church continually such as were being saved. During the last forty years, to go no further back, the membership has risen from two hundred sixty-six to fifteen hundred twenty-six. For this also we give thanks to God. It is not merely that names have been added to a roll of members, but that the Spiritual Temple has been built up with living stones. To say nothing of those who yet remain with us on earth, consider those redeemed saints who have passed into their Heavenly reward. Let us thank God for the graces with which He blessed them, and blessed us through them.

Let us thank God further, on behalf of this Church, that he has given it so many diligent WORKERS, and organized bodies of workers. Look at the Sunday School and the Christian Endeavor Society, at the Men's Association and the Ladies' Pastoral Aid Society; we can afford to thank God for them all. Take as one instance, the Mission-School work, which has produced one Church on the West Side, and is now producing a Church on the East Side of Germantown. Take as another instance, the Pastoral Aid Society, which is at work through twenty-five distinct branches, and which has received and used gifts amounting to more than \$150,000.

When Paul wrote his Epistles to Corinth, he counted up the grace of LIBERALITY, as being in itself one of the good gifts which God had made to His Churches. We may therefore mention this, among our own matters for Thanksgiving. Without including anything earlier than 1869, this Church has contributed for religious and benevolent objects, during the past forty years, more than one million dollars. The greater part of this sum has gone for Mission work and similar purposes, outside of the congregation itself. To state this more exactly, the total contributions from 1869 to 1909 were \$1,042,081; of which \$586,196 went to outside objects.

This does not include the sum of twenty thousand dollars, which is now preparing, as a Centennial gift for the new Church in East Germantown, and for the better equipment of the Home Church itself.

You and I, and the whole community, can afford to thank God for this Church, and for the good which He has wrought through it. That is not in the least a mere form of self-gratulation; for it never has been true, that you and I and the other ministers and members were the whole fact, or the chief fact, in this Church. This Church of Christ is a living Body, whose life comes from the Spiritual Presence of Jesus in the midst. All these good fruits did truly come from His Presence, while the defects and shortcomings are from ourselves alone.

For the second time, the fiftieth year is to be hallowed by this Church. Our Lord Himself sends forth a trumpet

call to a Christian Jubilee. He has fitted you out well, with officers and workers, with buildings and apparatus and resources, with a great company of members; and He has provided for you in full abundance those varied spiritual gifts, which He gives to all who will accept and use them. This is truly a gifted Church, and its gifts are not merely to be enjoyed, but to be used. Let this time of Thanksgiving be a time of new consecration.

To reassure us, as we look onward into the new century, we need no other word than that which John Wesley spoke, as he looked back over the way by which God had led him and his Churches, and then looked forward, and with his dying breath exclaimed, "The best of all is, GOD IS WITH US."

SERMON.

By REV. WILLIAM R. RICHARDS, D.D.

You may find a text for the theme which has already been stated to you in the words of the Psalmist, the eighth verse of the Seventy-second Psalm, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth"—a world-wide kingdom promised to our King.

You have come together here, and invited us to come with you, and we are glad to come, in order to celebrate a century of blessed experience as a church of Jesus Christ. Such an occasion, while it is full of gladness, also starts one's mind into certain inquiries, "What is a Church of Jesus Christ?" and "What is it for?"

In answer to that first question, as to what it is, many of us perhaps would be reminded of the familiar words which we have been taught, that the Church is made up of "all those throughout the world who profess the true religion, together with their children." That may be a sufficient definition of what the Church in its entirety is, and any particular Church is a particular part of that body.

But if you try to answer the other question, what the Church is for, our past instructions have not given us so definite and satisfactory a reply. What is the Church for? I remember in my childhood seeing a

picture of the Church represented under the figure of a boat out on a stormy sea, the waters of the sea being filled with wretched creatures who were sinking and perishing. In the boat were certain monks—the picture being evidently the work of a Roman Catholic—who were drawing a very few of those victims out of the perils of the deep. And the impression of the picture would be that the chief interest of those of us who are not monks, or priests, or parsons—mere common sinners—the chief interest that we should take in the Church would be as a sort of contrivance into which perhaps we might climb, or be lifted, for our own safety. Well, there is a certain degree of truth in that representation; but we are coming to feel more and more profoundly that no such answer as that to the question what the Church is for, would be altogether satisfying to a faithful member of the Church. As a minister in New York has said,—and he has said a good many things that are likely to be remembered, but he never said anything better worth remembering than when he declared that a minister ought to regard his Church “not as his field, but as his force.” The Church is not the field of a minister’s labor; it is his force. The field, according to the best authority, is the world; it is the world lying around about the Church; and the Church is the force by which under God’s grace that world is to be won for Jesus Christ. So, in answer to the question what the Church is for, we shall not be satisfied until we reach some form

of words which brings out the idea that the Church is for that very purpose—winning that world around about itself for Christ.

But after you have gotten that question answered, there are other questions that suggest themselves; and I do not know why an anniversary like this, when you rather stop and take account of stock, should not be a good opportunity for trying to settle some of them. How much of that surrounding field of the world is any particular Church to take into its own view as included in the purpose of its own being? As to that, there have been in the past various limitations in the minds of Christians. A certain part of the world they thought constituted the field throughout which they might put forth hopeful effort, but other parts they might safely leave alone. There were times when there seemed to be more or less of a doctrinal limitation of the field. We were taught about the elect. The elect were the part of the world that the Church might hope to win for Jesus Christ, if we could only tell who they were; and all the rest, the non-elect, lay beyond the reach of our hopeful endeavor.

But the limitation no longer satisfies the Christian conscience. When we study that ancient and venerable doctrine in the person of the first man chosen of God to be the father of all the elect, we can never now forget that the privilege offered to him was with the express purpose that in him "all the nations of the earth might

be blessed." The peculiar election of that one man, or of any other man, or of any company of men, or any peculiar privilege which they received but never deserved from God, is not because of some partiality toward them, but because, in the wise purposes of God, they are selected for the sake of some benefit that God has designed—I quote the words of Scripture—"to all the nations of the earth;" the privilege of the elect being for the ultimate blessing of those who, for the time being, have been passed by. So we cannot be any longer satisfied, and of easy conscience, to draw that sort of limitation around the field, and say that here we will put forth our effort, but out there there is nothing for us to do.

But, then, there have been other limitations, limitations of racial prejudice, Jew against Gentile, or Gentile against Jew, white man against black man, or against red man, or against yellow man, or *vice versa*, limits within which we are willing to recognize the field lying around about us as a hopeful subject of effort and having a claim upon our sympathy, but beyond which there is nothing for us as a Church to undertake. Those limits are all breaking down. The conscience of Christians is no longer satisfied with them. "All nations,"—that phrase which rings throughout both Testaments—is too large a phrase to admit of any such racial limitations or prejudices. "Go ye into all the world, make disciples of all nations," cannot leave out either Jew or Gentile or white or black, or red or yellow. It takes them all

in. So that those limitations are in fact breaking down, and we no longer, openly at least, confess that we expect to be bound by them.

There is, however, another kind of limitation which men have held practically, even if not very many of them perhaps would be willing to announce it theoretically, and which has come down to our own time almost or quite, by which a Christian of a particular Christian Church might seem to be justified in saying complacently that he believes in home missions, and is willing to give his effort towards their furtherance, but that he does not believe in foreign missions; the line being drawn at that boundary, wherever it be, which separates the home from the foreign. But there again, while the limitation is one that has counted for a good deal in the past, it is rather going out of fashion. Christians who really believe in missions at all, are finding it more and more difficult to discover any place at which that line can be drawn. We can remember almost, some of us, the kind of cheap scorn that used to be thrown around foreign mission effort so short a time ago as the days of Sidney Smith, of Macaulay, of Dickens; but a self-respecting and intelligent person can hardly repeat that experiment now. The witnesses are coming to be too many, such witnesses as the honored citizen who now holds the position of chief magistrate of the United States. I have heard him in private conversation, where there was no public impression to be made, speak of our mission-

aries in the far East as men and women of such character and intelligence and power of influence that hardly anybody else in that part of the world was to be compared with them. He used language which, in a secretary of a foreign mission board, would be deemed extravagant, in setting forth his high esteem for those soldiers of the Cross who had devoted themselves to foreign mission effort. I say a man is a back number in these days, who presumes to limit his effort or his sympathy within some boundary that he calls home missions, leaving everything else out.

So that that limitation has broken down, and we should find it difficult even to conceive of any other that should embarrass us in the acceptance of the theme that has been appointed for our subject of thought and prayer this evening, and that is the world-wide kingdom of Jesus Christ. The field is the world, and the whole of it; and the purpose of a Christian Church, that which a Christian Church is for, is to see that that field is all worked, and that the whole world is won for our Lord and Saviour, Jesus Christ. So much for the answers to those questions.

Then there comes another question which is apt to become a very practical one in the internal work of any particular congregation; and that is—admitting that this particular congregation as a whole, shares the responsibility of the Church of Jesus Christ for winning the whole world for him;—how far do the individual

members of that Church and congregation have a practical share in that responsibility? That is another question. Admitting that this Church, now rejoicing in the completion of its first century, is bound to do some good part toward winning that final victory which will be won when the whole world is Christian, how far does every member of this Church, every man, and every woman, and every child, have some personal individual share in that responsibility of the Church as a whole?

In speaking of winning the world as a kingdom for Christ, one finds his mind turning into military figures and analogies. You think of the world as an army fighting in a long campaign. Well, you know there have been different kinds of armies, and different kinds of fighting. If we may trust the records of the past, there was a time when, for a particularly decisive battle, you would be quite apt to see one or two or three or four famous champions stride out into the space between the two hosts to fight one against the other, while the two hosts sat still and looked on. Those of you who can remember your Homer will recall how, before the Walls of Troy, Hector and Achilles and Agamemnon and Paris and Diomed and the rest of them, half a dozen of them, would come out between the two hosts, the Greeks and the Trojans, to fight their various single combats, while the two hosts sat as spectators, looking on to see which won. Those of you who are not quite so fresh in your memories of Homer, or perhaps have never read him,

will at least remember the account in this ancient history how once the armies of Israel and of the Philistines were drawn up together; and the champion of the Philistines, that gigantic Goliath, the staff of whose spear was a weaver's beam, went striding out into the open space between the two armies day after day, tramping up and down, and shouting his defiance to the armies of Israel, telling them to choose a man and send him out to fight with him. "If he kill me, we will be your servants; and if I kill him, you shall be our servants. I defy the armies of Israel. Choose you a man that he may fight with me." And when at last young David accepted the challenge, and walked out into the space, then Goliath turned at him, and cursed him by his gods, and told him that he would give his flesh to be the food of the fowls of the heaven and of the beasts of the earth. And David, in his turn, rather more modestly but after somewhat the same manner, made his reply. It is the style of address and repartee that we now associate principally with the champions of the prize ring; but in those days it was the language of a leader of a great army, the understanding being that if it was to be a particularly decisive battle, it was enough that this leader and another leader should go out in front and stand up on some kind of an elevated platform to have the spectators see which of them should win.

That kind of fighting has long since passed out of fashion, as regards literal armies in the field. But I

think it has been continued sometimes, or resumed, in our ecclesiastical warfare; as if we should suppose that, if you wanted a particularly decisive battle against the forces of evil, you must get some great champion to accept the challenge that comes from the Prince of Darkness, and the two of them get up here on the platform together, and the officers of the church perhaps, as a sort of committee, see that they fight according to the rules, and the rest of us sit around as spectators and look on and see which will win. There have been times when churches settled down to the conclusion that that was the way to conduct a successful revival of religion, the way to make a great advance into the enemy's country and win from him a great number of captives and make them the willing servants of our Lord Jesus Christ—this single combat between the champion of salvation on one side and the champion of perdition on the other, with the rest of us as spectators.

I say, that style of fighting has long since gone out of fashion as regards literal armies. The leader of the army is no longer looked upon as a person who is going to do most of the fighting. Sometimes he does not do any of it. You will find him on some distant height, from which he can overlook the whole scene of the operations, and send out his orders to those who are to fight. The fighting is too much for one man, for him or any other. If in some peculiarly deadly emergency it is necessary that he should take the lead in the fighting,

it is that the others may rush on with him, and all fight together. The fighting is the work of all. The man who can most successfully get the largest proportion of his troops into action; the man like Napoleon, who has the gift for concentrating the largest number, and massing them at the precise point where the fight is going to take place, is the man who is going to win in real warfare. To every man his work, is the motto for a successful army.

Well, the conscience of the Christian Church is waking up to the fact that that is also the right motto for a spiritual army if it wishes to be successful; "To every man his work."

At a meeting of the Synod of New York a year ago, it happened that the Moderator of the Synod, one of the older members of the body—the retiring Moderator, who would naturally have preached the sermon at the opening of the session—had been laid aside by a stroke of paralysis, and could not be there. But his sermon had already been committed to writing, and it was read to us by another member of the body; and that was the text of it—"To every man his work." And I think you can imagine the pathos of it, that such a message should come from such a man, an old man, for whom the shadows were lengthening, for whom the night was drawing near when no man can work, a man whose hand was palsied that he could not lift it for a single stroke of labor, and yet his soul was so thrilled with a sense of the responsibility resting upon the Church of

Jesus Christ and the churches of that Synod that his message was no complacent recollection of the things that had been done, and no dreamy reverie about the rest that remains unto the people of God, but this ringing challenge—To every man his work.

Well, I really think that is the answer to the question, how far the individual membership of a Church must acknowledge his or her share of this responsibility of the Church for getting the whole world won as the kingdom of Jesus Christ.

But I have not yet discovered the Church that has been able to return that answer. If the text read—To every woman her work, I think here and there you might find a Church that had reached the ideal. For a good while past many of our Churches and of our denominations, in the persons of their women members, have been organizing their operations in such a way as to make it evident that this was the ideal, and in such a way as to get the ideal fairly well realized, that every woman in the Church should have a place of work assigned her and should be given no peace until she had filled that place; and among all the Churches that have attained honorable record for that achievement, I personally know of none that could out-rank this First Church of Germantown. It seems to me that you have been among the earliest and among the most successful in your efforts to accomplish the ideal of universal Christian service for the women of your membership.

You have set an example to other Churches. There are probably more of them, more Churches and more ministers than you know about—I can speak for one—who have long been gaining instruction and inspiration from this particular Church toward the accomplishment of that particular end.

But, we come back to our text; and it does not say women, it says men. And what we want is a Church that can set that kind of example as regards the other half of the membership. If it is right and true for the women, why should it not be right and true for the men? Within the last year or two, during the hard times, as we called them, in many of our larger cities, I suppose, the sight has been seen that I have seen a great many times in my own—a long line of men waiting with a certain sort of patience before some door, where in due time they knew they would be supplied with bread. It is a pitiable sort of spectacle, that long, waiting bread line of idle men. If they are idle because they cannot find any work to do, and are utterly unable to earn the bread, every such idler is a worthy subject for our compassion. But I call you to witness, brethren, that some of us looking upon that spectacle have been apt to allow ourselves to fall into a mode of indignation, because, as we confidently believed, a good many men were in that line because they would rather stand in that line all day long until the bread was supplied them by somebody else than do an honest stroke

of work to earn it for themselves. And, coming home and reporting what we had seen, I dare say we have often allowed our indignation to find expression in words. I should like to know how long the bread line is in some of our churches, of men who are content to stand all day waiting before the door for somebody else to hand out to them a portion of the bread of life instead of doing an honest stroke of work to earn it for themselves. If we feel justified in that sort of indignation against any of the poor wretches who, out of their miserable antecedents have been betrayed into that kind of literal idleness, we can hardly think that the Lord Himself looks with very much complacency upon us if we occupy a similar position as regard the bread of life and the work of the Christian Church.

I think it will not be beneath the dignity of this occasion if I relate a dream—not one of my own, but one which I have heard described as coming many years ago to the Pastor, the very anxious Pastor of a Church. It was somewhere up in New England. It seems this man, being in such a mood of anxiety concerning his Church, had fallen asleep, and in the visions of the night he dreamed this dream—that his Church was a sort of a coach, and that it had become necessary to get this coach to the top of a high hill, and that a long rope was attached to the pole, and the Pastor had taken his place at the forward end of the rope, and behind him were ranged the officers of his Church,—they call them dea-

cons up there—and the officers of the Sunday School, and the officers of the various organizations in the church, and the fathers and mothers, and the little children—men and women, old and young, all of them—and they all had hold of the rope, each one pulling according to the measure of his strength; and, although the hill was long and steep, the coach was making very good progress towards the summit of it. But, as it seemed to this good man in his dream, after a while he became aware that the coach was going slower and slower, and this was in spite of the fact that he himself was pulling harder and harder, until at last, in the midst of his most extreme effort the thing altogether stopped. And then he looked around to see what was the matter; and there, between him and the coach, stretched out this rope empty; and the officers of the Church, and the officers of the Sunday School, and the fathers and mothers, and the little children, men and women, old and young, all of them had climbed into the coach, and were stealing a ride. Well, it is no wonder that the coach stopped. If the dream had taken a little different character, if it had seemed to him that only the men were stealing a ride, and that the women of the congregation and the girls still had hold of the rope and were pulling with the Pastor, probably the coach, after a fashion, would have continued to go up the hill. And indeed that would be a fairly accurate representation of the history of a good many of our so-called successful and prosperous Churches. But

just suppose the beginning of his dream could have continued. Suppose you could find a Church anywhere where the men—well, let me put it in this way—where the men were even as enthusiastic and universally devoted to the success of the enterprise as the women actually are, I am not sure but by this time the coach would have tumbled over on the other side of the hill. You could not stop it. It would have such a rate of ecclesiastical progress as we have not yet adjusted our thoughts to.

Among one of the most interesting movements of recent Christian history is a movement which gives reason to hope that this incredible thing may be just about happening; and that is what is called the Laymen's Missionary Movement. It is a movement of men, and it is a movement from which the Parsons are excluded. It is the laymen of the church. I say the Parsons are excluded. I was invited for a few minutes the other day, as an outside counsellor, together with two or three other men of my calling, into a meeting of the committee of this movement, which has planned for a great campaign in our City this coming Winter; but, after a little I saw that it was expected that we should go out. They had gotten the opinion they wanted from us, and that was all we were wanted for. They were planning this thing, and they were carrying it forward, and their intention evidently was that every layman in the churches should come to feel his responsibility in doing a share.

That was for foreign missions. It is a significant fact that those men whose eyes have been opened to the world-wide sweep of this Christian enterprise are the quickest to recognize the necessity of getting all the men of the Churches enlisted in it. But if their eyes can be opened to a still larger view than I think they have yet secured of the significance of their own movement, if they can be made to understand that this laymen's Christian movement is not merely for the ends of the earth, but for the near places of the earth too, that it ought to contemplate the successful accomplishment of the whole work laid on the Church, near and far, then I think we should be pretty near the dawn of the millennium itself.

Friends, for a hundred years past your neighboring Churches have been looking at this Church as they are looking toward it today, because of the splendid example of successful service you have already rendered, and particularly in the way you have succeeded in getting all the women of this Church at work. Why may we not hope that, throughout the opening years of this new century of your life, the Lord may teach you to set that other kind of example, for there are a great many who would be willing to follow it? It is a thing to which the consciences of earnest men are becoming sensitive, to which the consciences of the pastors of our churches are becoming sensitive—the necessity of planning the work of the Church somehow so that all the members,

and especially all the men, shall show obedience to the ancient command that every man must have his work. If only we could learn how to do it! If only someone could show us, by a concrete instance, how a Church can be organized, in what way a spirit of enthusiasm can be brought into all its members, so that that plan can be brought into operation, I think a good many of us would fall in and follow. You have been blessed by the Lord in being able to set an example of the one sort through a hundred years that are passed; our prayer is, and our confident belief, that this Church is one of the Churches that shall be setting an example of the other sort through these years that are to come.

SERMON.

BY REV. CHARLES WOOD, D.D.

It is with deep emotion, friends, that I stand before you to-night, and find so many of those whom I knew so well, gathered in this familiar place, so beautified during the last few months. It has a familiar sound to hear the Pastor of this Church talk about raising twenty thousand dollars. As I remember it, you were always just about to raise twenty thousand dollars, or had just raised twenty thousand dollars. I trust that next Sunday it may be said that you have raised one more of those very generous gifts that came, we could never tell exactly where or whence.

I am to speak to you to-night about the Church and the Community. I take two texts from the Fifth Chapter of Matthew, thirteenth and fourteenth verses, first clause: "YE ARE THE SALT OF THE EARTH; YE ARE THE LIGHT OF THE WORLD."

The supreme value of an anniversary like this, is not in the delightful sense of fellowship, and in the warmth of mutual congratulation that we are permitted to enjoy the golden harvest whose seeds were sown by other hands a century ago. The permanent worth of this and of all similar occasions, is found rather in the quickening of the consciousness of the divine life, the life that is throbbing and pulsating here in this Church as on the

day when this Church was organized, as on the day when the Apostolic Church began its campaign of conquest and great cities like Samaria rejoiced with great joy. That divine life is manifested in every divine organization in the Church and in the home. When it takes possession of an organism, that organism becomes indifferent to the gnawing teeth of time, and impervious to the silent processes of decay, before which mighty structures of stone and of metal have fallen to the earth. The home lives because God is in the home; the Church lives because Christ is in His Church. That life is manifested also in the clearer conception which has come to us, merely because we stand in the foremost files of time, of Christ's plan and purpose in the institution of His Church. That plan and purpose have always been discernible, by those who have studied with clear eyes the direction that has been given through the nineteen centuries by Christ's own hand to the course of His Church. But it may be seen even if our eyes are somewhat dulled, as we look across the passage of history; and read these two metaphors which fell from the lips of our Master, "Ye are the salt of the earth, ye are the light of the world"; My Church is to be in the world what salt is in the corrupt mass, shooting its preserving particles to the very heart of death, what light is as it flings out its javelins into the darkness of the world.

"My Church is my body," it is the reincarnation of my life. Some one has said that every true Christian is an

incarnation brought down to date. "Henceforth I am no longer in the world, but ye are in the world. The servant is not greater than his Lord. I came not to be ministered unto, but to minister. So send I you out into this great world to be ministering messengers to every community into which you shall find entrance."

We find nothing to condemn, when we say that there are certain societies in the world that are self-centered. They have no other purpose than their own development, or it may be the mere gratification of their members. There are artistic, philosophic, poetic, athletic, musical clubs or coteries, whose constitution and by-laws state very plainly that their thoughts are turned inward upon themselves, and that all their resources are to be expended for their own benefit. But the Church of Christ is a very different society; and when the artist, or the poet, or the philosopher, or the athlete—the one-time sybarite or epicurean, it may be—enters the Christian Church, he unites voluntarily with an organization that, like its Master, does not live for itself. "Ye are the salt of the earth, ye are the light of the world."

The Church has in the past recoiled and turned in different ways from her Master's voice. Again and again she has refused to come in contact with the world's corruption and the world's darkness. She has shut herself away in caves and dens of the earth, within secret walls and sacrosanct enclosures, across which no woman's foot might dare to pass; but the Church that under-

stands what her Lord meant for her, the Church that accepts His purpose, looks out with new eyes upon the world.

Thomas Arnold said, "The great and noble ideal of the Church is that of a society for making men like Christ, and earth like heaven, and the kingdoms of this world the kingdoms of our God." One of our modern scientists, looking to the end of all things as he has seen it, speaks of a society of human souls living in conformity to a moral law, as the object or aim of all the cosmic processes through all the ages; but that society of human souls has been largely brought into existence by this society we call the Church, whose purpose is to make men like Christ, and earth like heaven, and the kingdoms of this world the kingdoms of our God.

Another educator, President Wilson of Princeton University, has said, "To my thinking the Christian Church is the center not only of philanthropy, but of education, it is the center of philosophy, it is the center of politics; it is the center of science; in short, it is the center of all sentient and thinking life, and the business of the Christian Church and the Christian minister is to show men's relations to the great processes, whether spiritual or physical; their duty is nothing less than to show the whole plan of life, and man's relation to the plan of life." Ye are the salt of the earth; ye are the light of the world.

When the Church understands that this is its mission, it sees at once that its duty is to come in as close contact

as possible with the very world from which it once turned away. It must get as near to the people as its Master did, when He stretched out His hand and grasped the hand of the lame man and lifted him up and stood him on his feet, or when He reached out His hand and touched the eyes of the blind man and gave him vision.

Such a Church will study seriously, systematically, scientifically, not only the theories of the past, but the conditions of the present, not only theology but sociology. Such a Church will give careful, deliberate and persistent study to the home, and to the change of environment in which the members even of our so-called Christian homes find themselves. How contrasted is the home of to-day in this City, with the home of a hundred years ago in this same City, with the homes of the New England Puritan and of the Pennsylvania Quaker! Is it not true that everywhere family prayer and religious instruction are decreasing, passing away? Are not the ties that bind husband and wife, the heads of the home, being loosened, as shown in the frightful increase of divorce? And are not the ties which bind together the parents and the children attenuated, when the obedience that is demanded in the average American home is on a very much more modest scale than that which was enforced a hundred years ago?

Such a Church will be eager to become one of the students in the public or the private schools, or in the colleges, or the technical schools, or the universities. It

will be eager to know what the young are studying, and also how they are playing. It will ask about their sports, and about their recreations, and their amusements, and it will try to add its salt and its light.

Such a Church will be very teachable, ready to learn of anyone who has anything to teach. Such a Church will say to the Salvation Army, What can you tell us about reaching our brethren in the slums? And such a Church will say to the Young Men's Christian Association, What can you tell us about reaching the business and professional men of our community? And such a Church will say to the Young People's Society of Christian Endeavor, What can you tell us about reaching the boys and girls who are just passing up out of boyhood and girlhood into young manhood and young womanhood? Such a Church will be anxious to hear from anybody who has anything to say about reaching the alienated classes in the community, or even individuals, one here and another there, of these alienated classes. Are the laboring men leaving our Churches? Then, if the labor organizations can tell us how we may reach the laboring man, we are ready to listen to what they say. Such a Church also will be ready whenever it is proven—"hold fast that which is good"—but whenever it is proven that any of its old-time methods are obsolete, to relegate them to the ecclesiastical store-house.

There is no Church on earth that is so favorably placed for the adaptation of itself to changed conditions, as

the Presbyterian Church. Other Churches must wait, if they want a new plan of campaign, if they want new weapons with which to arm their soldiers, until they can get commands from some distant place. On a Trans-Siberian train last winter, passengers felt in their air-coops that they were being frozen to death, and there were boilers and all the appurtenances ready to heat them, but no fires in any of the furnaces. The man in charge of the train said, "Oh, yes, we could light a fire; we could make you very comfortable in half an hour." "Why, don't you do it?" "Well, we must telegraph first to St. Petersburg to get our authority to light the fire." And there are Churches that must telegraph to Rome before they can light a fire or make the slightest change in the temperature or in their attitude. There are other Churches that must wait until a board of bishops meets and confers and concurs and decides. And there are other Churches that must wait for an ecclesiastical council, which may be held once in three years; but a true Presbyterian Church is a complete entity. It may change its entire plan of campaign in a single night. It may refurnish itself with new weapons in a single day. We ought to be the light artillery of the sacramental hosts of God. Other Churches are compelled by circumstances to stand and wait and toil on just as they have stood and waited and toiled on for years and decades and centuries until authority is given to change; but if we do not lay down our bow and arrow

when we have found that they are not reaching the mark, it is our own fault.

In one of the counties of Maine, it is said that for six months not a single piano had been sold, and the piano dealers in Boston and Portland said in despair, "It is utterly useless to attempt any thing with those Philistines; they do not know what music is." But a young piano dealer in a small town thought differently. He hired a half dozen buggies, and had them reconstructed so that each would hold an upright piano, with a seat before it for the pianist. He got six intelligent young men from our colleges, and said to them, "Now, you drive, each of you, in the circuit I give you; drive through the farms and the villages during the day, and at evening, when you have marked out the most likely looking houses, come back, open up your piano and begin to play, not classical music, but the most popular airs new and old; and when there gathers around you, as surely there will gather around you, the family of the storekeeper or the farmer, say to them, 'Here is a piano that may be had almost as a gift; if you have any potatoes, if you have any corn, if you have any wheat, if you have any colts or cows, we will take them in exchange for this piano; let us leave it with you for a week.' " And then the orders were, "Never take it out unless compelled." And that young man, with his half dozen assistants, sold a hundred pianos, as you can see he would, in the very first month.

There are whole sections of all our cities, there are whole segments of all societies, from which not an inquiry about Christianity has come in many a long weary month; and the old methods do not work. They do not care about the dignified service in the big Church on the corner of the distant street or boulevard; neither do they care much for the service in the dingy little chapel on the street next to their own. What do they care for? We are waiting until some intelligent Presbyterian—why not?—if he be some other type of Christian, we will thank God for him, but we hope that some intelligent Presbyterian will do for the Church what that piano dealer did with his business, and show us how hundreds may become interested where there had been stolidity and death.

“New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and forward,
Who would keep abreast of truth.

“Tho’ our camp-fires gleam before us,
We ourselves must pilgrims be;
Launch our Mayflowers, and steer boldly
Through the deserted wintry sea;
Nor attempt the future’s portal
With the past’s blood-rusted key.”

All obligations in this world are reciprocal. If the Church has duties to the community, it is no less true that the community has duties to the Church. For centuries it was thought that the only duty of the community to the Church was submission.

“Their’s not to reason why,
Their’s but to do and die.”

Then came a great upheaval in the religious world of Europe. Men's thoughts began to expand. That one word submission was no longer large enough to hold the full measure of their earnest thinking. The world cracked, opened up, and there were two Churches then instead of one. The new Church no longer demanded, as the old Roman Catholic Church still continues to demand, submission. It phrased its demands differently. It said, "Give us your consideration; look up into the face of this youngest of all the Churches in point of time, and yet most apostolic in its principles, and see if you do not behold upon that face the light that never was on sea or land; listen to her voice, comprehend her great ideal and see if there be any other society on the face of this earth that is working so persistently and diligently to make men like Christ, and the earth like heaven, and the kingdoms of this world the kingdoms of our God. Consider. Consider." The Reformed Church took up the cry of the old Prophet, "Come, and let us reason together. When you have considered, we have confidence that, if you are logical, you will go one step further, and will be ready to grant our next and greatest need of all—co-operate." We are all brothers. Jesus said, "The kings of the Gentiles exercise lordship over them, but it shall not be so amongst you." Ye are all kings and priests unto God, no one has dominion over you; no one commands you. But come, come, co-operate, co-operate with your Pastor, with your elders, with your deacons, with your trustees,

with your Sunday-School teachers. It is the great word of Protestantism and of Presbyterianism. It condenses and crystallizes the great hopes and longings of our hearts—Co-operation. And when there shall be found in any one Church, as there has been found in this Church, men and women eager to keep step with the Leader, the great Master, and with one another, when there shall be found in any one Christian denomination a thousand Churches ready to co-operate one with the other, then the massive bulwarks of fraud, and treachery, and injustice, and inhumanity, and unrighteousness, and cruelty, and corruption shall tremble beneath the mighty tread of that great army in its onward movement. As individuals we are nothing but impotent: individuals joined together by a common purpose and longing hope become conductors of mighty spiritual and resistless currents.

Looking down into one of those great chasms that we cut in our cities on which to lay the mighty boulders as the foundation from which tall towers are to spring towards the sky, I saw a horse harnessed to a cart, and the cart was heavily laden, and yet men with their shovels were piling the soil upon the cart until, as I looked up the steep incline towards the street, I said, "It is cruelty to ask any horse to drag that load up that hill;" and as I looked a brawny man reached down his hand, as I supposed for a whip to beat the horse, but to my surprise he fastened a chain in a loop, and then waved his hand toward the bank, and the steam engine began to throb

and thud, and in a moment horse and cart together were swept up that long incline to the street. "Hitch your wagon to a star," says our American philosopher. Fasten all your carts, and all your vehicles, and your very lives to those inexhaustible and resistless energies of which nature is full. "They that wait upon the Lord shall renew their strength," says the Prophet. They link their lives to the supreme energy by which the stars are swung in their courses. "Without Me," says our Master, "ye can do nothing. All power in heaven and on earth is given unto Me. Go ye therefore out into the world. Ye are the salt of the earth; ye are the light of the world."

ADDRESS TO THE SUNDAY-SCHOOLS.

By REV. GEORGE B. STEWART,

President of Auburn Theological Seminary.

I count myself fortunate in having the most attractive audience of this Centennial occasion, for I am speaking to those who are to come, not to those who are passing away. The old saying, "Those who are about to die salute thee," will have to be changed to-day, for me at least, to "Those who are about to live salute thee." A hundred years is a long while to live, and we celebrate our hundred years of living to-day. One thing that makes us so glad is that those who have lived during this past hundred years in connection with this Church have lived so well, so happily, so effectively. We rejoice in what they have done, and in what they have been. To-day we erect a monument, so to speak, to their praise, to celebrate their deeds, their faith, their hope, their love.

When we think of the past, we erect monuments; but when we think of the future, we rear children. And that is better; and so I may hope to-day to talk about the future. When Artemus Ward was a little boy, trundling his cart across a bridge on one occasion, a kindly gentleman put his hand on his head and said, "My lad, your future is before you." He said, "Up to that time, I had thought that my future was behind me." And I can say to this audience, Your future is before you; and the question arises, What are you going

to do with it? How are you going to look at it? And I have one message that I want to give you this morning with reference to it. I want you to think of yourselves as messengers, or to put it in a little different way, as missionaries, or to put it in a little different way again, as sent ones. Listen to the words of Jesus, "As the Father hath sent me into the world, so send I you." Just think of it, that we are sent into this world, just as Jesus was sent into the world. Just as he had a mission to the world, so have we. Just as He came forth from God to serve the men and women that He lived among and those that were to come after Him, so you and I are sent here to be of service to those that are about us.

Horace Bushnell preached a great sermon, which the world has not yet forgotten, and which men still love to read, although it was preached a great many years ago. "Every man's life a plan of God," was the thought he had in that sermon. Your life and mine have been planned out by God, our Heavenly Father. There is something for us to do in this world, and He sent us into the world to do it. That is what we are here for. Every boy, every girl, every man and every woman has a mission to carry out God's plan. God had thoughts about you and me—is not that wonderful, that God should think about us away back there, long, long before any of us were thought of by this world; long before the world was made, when the stars were not made, God thought about us, planned for us; and now He has put us into

this world to work out His thoughts. That is what you are doing, I hope. You have something to do, that God wants you to do. Do you wonder, then, that I say to you that the most important thing you have got to do in this world is to live? There is nothing that you do, nothing that you try to do, more important than just this matter of living.

Why, you have got to keep this body in good shape, in good form, in good condition, in good health. For that is part of living. Then you have got to keep your mind in good condition, too; that is part of living. And you have got to keep your heart in good condition; that is part of living. And you have got to keep your mind and your body and your heart in such good condition each with the other, that they all will work together, just like one good machine, and it will work just as your clock works, harmoniously, and to a purpose, so that all that you are in your body, all that you are in your mind, all that you are in your heart, will work together with each other for the purpose of helping you to be what God meant you to be, and to do what God meant you to do.

Now, that is living. The chaplain in our State Prison at Auburn—Auburn is famous probably for three things: it was the home of the great Secretary of State during the time of the Rebellion, Mr. Seward; it is the place for a great prison, the Auburn Prison, and it is the place where the Auburn Theological Seminary is, so that we are famous for three things at Auburn—and the chaplain

in our State Prison preached a short while ago, so he told me, on Life, and he gave a definition of life, several definitions of life; and when he got back into his office, his clerk, who is a prisoner there for life, said to him, "Chaplain, there is one definition of life you did not give." And he said, "What was that?" "Why," he says, "It is the definition of life that you hear when the judge tells you to stand up to receive the sentence of the court, and he says that you are sentenced to Auburn Prison for the rest of your natural life. It is the definition that you hear when the turnkey inserts the key into the gate at the prison, and he turns in the lock and says, Life. It is what you hear when the door shuts upon you for the last time, and the world is shut out, never to be seen again; and the hinges as they creak say, Life. It is the definition that you hear as you walk down these corridors, the walls and the ceiling echoing back your footsteps, and every footstep saying, Life, Life, Life. Chaplain, you did not say anything about that this morning." "No," he says; "no, I did not give that definition." It is a pretty serious thing, is it not? And I submit to you, too, a very serious definition of life. Life is trying to be what God meant us to be, and trying to do what God meant us to do. That is living; that is real living.

Now, do you see how that makes us just like so many individuals? I am not here to be like you, and you are not here to be like me. I am not here to do your work; you are not here to do mine. In God's great field of

labor, all work is not the same. What I have to do is my work, and what you have to do is your work. What I am to be is what God meant me to be, not what he meant you to be; and what you are to be is what God meant you to be, not what he means me to be. Sometimes people say to us, What would Jesus do? Well, I often wish I could answer that question, but I cannot. And then, if I could, I am not sure that what Jesus did is what I ought to do. The question I ought to ask every day is, What would Jesus have me to do, not what He would do if He were here. I do not know whether he would be president of a theological seminary. I very seriously doubt whether he would be president of a theological seminary. He would have something more important to do than that. But I think he wants me to be president of a theological seminary just now; and that is the question that interests me. What would Jesus have me to do? What would Jesus have me to do? Would it not be a foolish thing for the tree, that is so stately upon the hillside, and sheds its beautiful shade over so large a portion of the earth's surface, to say, "Oh, I do not think I amount to much in this world; I wish I could just be that sweet and lovely vine, so full of beautiful flowers, and that waves its censer in the air and just distills sweetness; I give nothing but shadow, while the vine gives sweetness and fragrance, and I am going to be a vine." How foolish that would be in a tree. The tree ought to be the best sort of tree it can be, and the vine

ought to be the best sort of a vine. And that is just what you ought to be; just be the best you can; be your own best self, and do your own best work.

Do you know, I think a good many people miss it in living, because they try to be like somebody else. "Oh, if I could only be just like that saint; I know her; how sweet and lovely she is; oh, how I wish I could be as good as she; I wish I could have just the same kind of temper as she has, and take her view of life, and live just as she lives." But do you know perhaps that is not what God wants you to be; God wants you to bear some burden, perhaps, that needs strength and not sweetness; God wants you to cast some grateful shade for some weary soul, and not merely give forth fragrance into life and make somebody else whose happiness is great, even greater. You have got your own work to do. Now, find it. Let me tell you what I think we may all adopt as a very good motto: Be what you seem to be; seem to be what you are; be and seem to be what you ought to be and seem to be.

I have just one further thought to add to this, and that is, Be yourself, and do your work. Be your best self, and do your best work all the time. There is the rub. We can all put on Sunday clothes, but we do like to take them off; don't we? We can all go to church, but we do like to go away from it. We can all have a smile sometime, but to have the smile that won't come off, that is hard. We can all be good for a little while,

but it is hard to be good all the time. It is just this everlastingly keeping at it that is such hard work, it is not, in being good?

Up our way we have a good deal of snow, and it lasts a long time; and the story is told of a little boy who was out one morning trying to make a path with a little bit of a coal shovel, and somebody said to him, "How do you ever expect to get through that big snow drift with that little shovel?" "Why," he said, "just by keeping at it." That is the way. We have got to keep at it, you and I, all the time.

And I hope you will not get discouraged. Sometimes we do; but try not to get discouraged in this life. It is before you, and what a wonderful thing life is. How I would like to talk to you more about it. But I want to leave with you as the last word those beautiful little words of Mrs. Barbauld. Wordsworth said of her and of this little stanza I am going to repeat to you, that no man ever went down to immortality with a smaller book under his arm. I wish that we could learn those words and have them written upon our hearts, so that we would keep them before us:

Life, we have been long together,
Through pleasant and through cloudy weather;
'Tis hard to part, when friends are dear,
Perhaps 'twill cost a sigh, a tear.
Then steal away, give little warning,
Choose thine own time;
Say not Good-night,
But in some brighter clime,
Bid me Good-morning.

And if we remember that we are sent once into the world, that we came to work out God's thought in deeds; that we are here to be what God means us to be, and to do what God means us to do; if we remember every day to try to be the kind of boy or man or girl or woman that God wants us to be, and to do the work that He has given us to do, then, when we come to lay down life in this world, it will be to find a brighter life and a better in a brighter and better world.

SERMON.

By REV. HENRY VAN DYKE, D.D., LL.D.

After a long absence from my own country, and many "home thoughts from abroad," I am glad to come back to my home church where I was born and to which I owe the debt of a son's love and loyalty. I am going to speak to you to-day of *The Church of To-day*. You will find the text in the sixteenth chapter of the Gospel according to St. Matthew and in the third chapter of the first epistle to Timothy.

*And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. * * And Jesus answered and said, Thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it. * * The Church of the Living God, the pillar and ground of the truth.*

In an age of confusion and change, when forms are dissolving around us and something new and strange seems to impend over the world, it is good to hear these clear and strong words of St. Peter and St. Paul, and between them, underneath them and above them, this divinely confident assurance of our Lord Jesus, linking the words of His two disciples together in an indissoluble bond of everlasting stability.

Peter and Paul both speak of the living God; not the imaginary God of poetry, unreal and evanescent;

not the metaphysical God of philosophy, abstract and remote; but the God who lives, thinks, feels, acts, the source and sustainer of all life: therefore, indefinable, since life itself is a mystery which never has been defined: therefore, not far from any one of us, since in Him we live and move and have our being.

The Church of this living God exists in the world, St. Paul assures us, as the pillar and stay of the truth. Not a broken pillar, not a complete pillar, but a pillar which is building out of living stones. Where, and how? By what marks shall we know it? On what foundation does it stand? How shall we be built into it?

Jesus Himself answers these questions in His great word spoken to His apostle Peter, a word uttered, as I love to remember, in one of the most beautiful places of the world, during those brief hours when Jesus trod on Gentile soil and claimed a mission as wide as the earth. Think of that scene for a moment. There were the groves and fountains of Banias at the source of the Jordan with their altars of licentious nature worship; and there was the city of Cæsarea Philippi with the marble temple which Herod built to Augustus, the shrine of a proud man worship. And, as they looked down upon those things, a little group of way-worn, dusty foot-travellers, Jesus turned to His poor followers and asked, "Whom do men say that I, the Son of Man, am?" They answered in a confusion that seems almost modern. "Some say one thing, and some say

another thing." The Master pressed His question, "But whom say ye that I am?" Then it was that the life of the spirit in Peter leaped to his lips, and he said, "Thou art the Christ, the Son of the living God."

A short answer, a sufficient answer, a vital answer. It was not an explanation. It was not a definition. It was not a creed or common confession of faith. It was something more direct. It was something more simple. It was an act of the will to believe. It was the response of Peter's life to the touch of Jesus' life. It was the flashing of the flame in answer to the kindling spark. Thou art—not, I say, or we believe, or I think,—but *Thou art* the Christ, the Son of the living God. Then Jesus answered, "Blessed art thou, O Simon, son of Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I also say unto thee that thou art Peter—*Petros*—and upon this rock—*Petra*—I will build my Church, and the gates of Hades shall not prevail against it."

What rock? Not the man Peter, for that which has not been revealed by flesh and blood cannot thenceforth rest upon flesh and blood for its continuance and authority. What rock? Not the apostle Peter, as head of a college of ecclesiastics, for Jesus did not use Peter's name when He spoke of the rock, but purposely changed the word. He never gave Peter any power or authority which was not possessed by his fellow apostles. What rock? The rock of the Christian religion, which is the

life of the human soul finding the living God in Jesus Christ, His Son. That is the rock. That is the foundation of the true Church; that is the mark by which we recognize it in all ages and in all lands. It is built upon the giving of the life of man to God and the giving of the life of God to man in Jesus, the Lord and Saviour of the world.

Now, it is of that Church that I wish to speak to you to-day, for it is the only true Church of to-day as it was the only true Church of yesterday, and as I believe it will be the only true Church of to-morrow. A thousand questions, a thousand points of interest in regard to it instantly arise in our minds, and of these I can only touch on three: the unity of the Church, the mission of the Church, and the permanence of the Church's relation to Jesus Christ.

I. The unity of the Church is a question that is earnestly considered and warmly discussed at the present time. And it is a good sign, and a hopeful omen. But what we need most to understand just now, my brethren, is that the unity of the Church already exists. It is not something to be created; it is something which has already come into being and which needs to be brought out and manifested more clearly to the world.

"The Church's one foundation
Is Jesus Christ the Lord."

All true Christians have a common source of life in the living God revealed to them through His Son. All true

Christians, in all communities, under all creeds and all forms of government, with all methods of worship—all true Christians have a common ground of experience of faith and love and hope which centres in Jesus, their Master and Redeemer. All true Christians have a common mission of activity in the doing of the work of Christ in the world. This is their religion, and it is really the same for all of them. The vital part of it, the essential part from which they derive comfort, and peace, and joy, and power of spiritual life does not lie in the forms wherein they differ. It lies in the present and eternal life which they reach through and beyond them.

Many true Christian men and women I know in all the churches, and some who are not bound to any of the churches; and the thing that impresses me most is not the outward difference but the inward unity of their real religion; and in the storm and stress of life that unity comes out. Confronted with danger and death, with the great joys that illumine, or with the great sorrows that ennoble our mortal existence, all who have known God in Christ flee to the same eternal refuge, and call in gratitude or in grief upon the same sweet and almighty Name. Are they not all building on the same rock; are they not all in the same Church of the living God? Yet they do not all know it, and they will not all admit it. There is the pity of it, and there is the first thing that needs to be changed, not only for the sake of the Church, but also for the sake of the world. Christ said, "If Satan be

divided against himself, how shall his kingdom stand?" And the world to-day says, "The Church of Christ is divided against itself, and how shall it stand?" The Church of to-day must find a way to answer this reproach and to remove it. The forces of evil are coöperant in appearance; the forces of good must be coöperant in reality.

The churches exist within the Church. If the churches represent divisions, they hinder the work and the triumph of Christ. If the churches represent simply natural methods of distribution, they may meet a real need and do a real good. But in order to accomplish this, they must recognize each other in the world and work together in service.

Men talk about orthodoxy, heresy, and schism. There is only one kind of schism, that by which a man cuts his own soul or his neighbor's soul off from Christ. There is only one kind of heresy, that which denies the mission of Christ to seek and to save the lost. And there is only one kind of orthodoxy, that in which Christ leads man into fellowship with the living God. How sadly this has been forgotten in the past we all know. How much it is obscured in the present we all know. But I believe that a better time is coming already, and I believe that a still brighter day is near at hand. It is not to be hoped, perhaps not even to be desired, that all the great differences of organization, doctrine and worship which mark the historical distribution of the different churches, can

presently be reconciled and disappear; but it is our hope that a rising tide of faith and love will lift us to a height where we can all see over all the boundaries. And it is our hope that some of the thin and flimsy walls of philosophical lathing and ecclesiastical plaster which have separated Christians on a definition of predestination, or on a question of church-worship, or on a method of ordination, will be found unable to stand the general tremor of the world to-day under the pressure of new and powerful forces, and impossible to repair, so that they will fall down by the force of gravity. And no one will mourn for them.

It is our hope that the churches which really belong together will really come together, and that from them all, as from the many encampments of one army, new forces will go forth, not to quarrel with each other, but to work together against the evil and for the good, in the name and in the strength of the same Son of the living God.

II. The true mission of the Church to-day is another subject about which men are thinking and talking. Some say that her mission is to bear witness to the truth; others that it is to maintain the rites of worship and the ordinances of religion; others that it is to help the poor and needy and to practice the works of righteousness and mercy. And it is just because men have insisted exclusively on one or other of these points that the Church has not fully realized her great catholic mis-

sion, which is to express and minister to the whole life of man in Jesus Christ.

Ah, but you say, if one Church does one thing and another Church does the second thing, and another Church does the third thing, is not the whole task accomplished in that mystical unity of the Church of which you have been speaking? Yes, perhaps so—mystically; but not for actual men like you and me, for the peculiarity of the actual man is that he does not attend the Church; he attends a church. It is there that his whole life as a child of the living God must receive recognition and nurture and employment; and, therefore, he needs to find there instruction in truth, and joy in worship, and guidance and fellowship in practical service. The failure to give any one of these elements cannot possibly be a merit in a church; it is a fault; it is a defect, and it leads to a misunderstanding of the Church, and a weakening of her influence. Carried to the last extreme, it brings a church where the sermon is everything, into intellectual dryness; and a church where the ritual is everything, into aesthetic softness; and a church where practical attention to a common humanity is everything, into a restless, noisy, shallow busy-ness.

The truth is that Christian thought, Christian worship and Christian work must go together, if any one of them is to reach its highest development. "Why is it," said Phillips Brooks, "that the Church has magnified doc-

trine over-much, and throned it where it does not belong? It is because the Church has not cared enough for life. She has not over-valued doctrine, she has under-valued life. When the Church learns that she is in her idea simply identical with all noble activity, when she thinks of herself as the inspirer and purifier of the whole life of man, then she will—what? Not cast her doctrines away, as many of her impetuous admirers bid her do. She will see their precious value as she has never seen it yet; but she will hold them always as the means of life, and she will insist that out of their depths they shall send forth manifest strength for life which shall justify her holding them.”

The same thing is true of worship. Is there any reason in the world why a good sermon should be coupled with a cold and barren service, or with what the Westminster Divines called mean, irregular and extravagant effusions in prayer? No; on the contrary, the force of teaching is enhanced by the beauty of worship, and the teaching power of devout and lovely praise and prayer is inestimable.

Shall we not make the same claim for the activities of a Christian life? Has not Christ Himself said, If any man will do God's will, he shall know of the doctrine?

Honest toil is lowly service;
Faithful work is praise and prayer.

The Church of to-day, if she is to be really the Church of the living God, must have this fullness of the three-

fold life as it is revealed in Christ. The words that He spoke to His disciples were spirit and life. The bread that He brake to them, the cup of water that He gave to them, were the bread of life, the water of life. The work to which He led them and sent them forth was the work of life. He said, "I am come that ye might have life, and that ye might have it more abundantly." Ah, my brethren, think what it will mean when the Church really believes that she must be living in the living world, even as her living Lord. Her sermons translated out of a theological dialect into a living tongue that comes home to the business and bosoms of men! Her sacrament of baptism welcoming every child that comes into the world, even as Jesus took the little ones into His arms, and put His hand upon them and blessed them, saying, Of such is the kingdom of heaven! Her communion an open table, spread with the bounty of Christ, to feed the need of every guest, to comfort and restore the penitent sinner, to console the lonely and the suffering, to refresh the weary and the disheartened, to consecrate every brave and earnest soul for the day's work, whatever it may be!

Think of the sweetness and light, the power and joy that must flow from such a Church. Think how men must love her and God must bless her. She will not fear the changes and the conflicts of to-day. The world needs her still, for the world needs life.

'Tis life, not death, for which we pant;
'Tis life whereof our nerves are scant,
More life, and fuller, that we want.

And in the true Church, the Christ, the Son of the living God, ministers to the life of men and women.

III. So then we come to the last question which men are asking in regard to the Church of to-day. Is her relation to Jesus, the Christ, permanent and vital, or is it transitory? Does she need Him now and always, or can she do without Him? The newspapers tell us that a distinguished and justly honored man in America, who has lately retired from the headship of our oldest university, has been talking of a new religion, in which Christ, as the Church has known Him, the Revealer of the Father, the Divine Mediator, the Son of the Living God, seems to be unnecessary. Men are to find peace and safety, and hope and strength, in their own thoughts of the purity, justice, goodness and love of the unseen Father. Christ may be left out.

There is much that is fine and beautiful in the words of this teacher of a new religion; but where does their moral attraction come from? It is the after-glow of the old religion, the Christian religion, which led his forefathers. For him, in the security of his virtuous heritage, an after-glow may suffice; but not for the sinful, struggling, doubtful, suffering world. It wants more than an after-glow. It wants the sun-rise of the living God in the face of Jesus Christ. Where can we find—I ask you, my brethren, to put it to yourselves, earnestly and reasonably—where can we find the certainty that God is pure, and just, and good, and for-

giving, save in Jesus Christ? Where is the life that we instinctively recognize as Divine perfectly embodied, save in Jesus Christ? Where is the assurance that God loves us, even when we sin, and most of all when we are in sorrow? Where is the assurance that God loves us and has a gift of immortality for us, save in Him who was crucified for our sins, and rose again that we may live with Him forever?

But men say—my friends say to me often—it is unreasonable to believe that the Church of to-day must always be bound to a Lord of yesterday, to a Master who is dead and gone. Is He then dead and gone? Ask the man, broken and beaten down by sin, who kneels at His altar, crying, "Lord Jesus, have mercy upon me," and feels the dew of a divine forgiveness fall upon his heart. Ask the missionary who faces danger and death, saying, "For Christ's sake I can endure it," and feels a heavenly patience and courage filling his heart. Ask the mother who hides her face upon the death-bed of her little child, crying, "Saviour, pity me," and rises to meet her daily duty with the peace of heaven shining in her eyes. Dead and gone? No, my brethren; He is living, and He is here, and the Church of to-day its build upon the assurance that He is the Christ, the Son of the living God.

That is the message that I have come to-day to bring to you in this city of my birth and this church of my baptism; and, bringing it, I would bow the knees of my

heart in love and reverence to the memory of my dear and honored father, who was the Pastor of this church, and who led my soul to the living Christ. He it was who showed me in his life the meaning of manhood and the meaning of religion. He it was who gave me, at the end of our happy comradeship, this message:—"Personal loyalty to Jesus Christ is the root and mainstay and heart of Christianity."

May God bless His word.

THE WIDENING FIELD OF THE SUNDAY SCHOOL

By REV. DR. ALEXANDER HENRY.

The most serious problem confronting us as a nation to-day, is the Christian education of our people.

We hear more of other problems, such as the liquor problem, the negro problem, the labor problem, but none of them is so vitally important as the problem of Christian education.

If we can be assured of the Christian education of our people, we need not fear the ultimate solution of the other problems. If we fail in this, we fail in all.

Of late years, this religious problem has seemed to grow more serious and difficult. On every hand we hear sad references to our failure in this respect. As an illustration of this, we may refer to what Dr. Butler says in his work, "The Meaning of Education." He calls attention to the separation of Church and State in our country, and the drift toward secularity in the education given by the State; and then he goes on to say: "The result of this condition of affairs is that religious education is rapidly passing out of public education entirely; and familiarity with the Bible is becoming a thing of the past."

This is only one of very many similar testimonies upon this subject; and it is evidently necessary that we must seriously face the possibility of the arrival of the time when a large number of the citizens of this Christian

nation shall be as ignorant of the historical facts of the Bible as the heathen themselves.

It is evident that if our citizens are to receive an adequate religious education, it must be given to them, for the most part, while they are yet boys and girls.

Former generations depended largely upon the home, the school, and the preaching services of the Church, for the Christian education and training of the youth. We are finding that less and less dependance can be placed upon these agencies. The reasons are so obvious that we need not dwell upon them.

Consequently, in recent years, men's thoughts have been turned more and more to the Sunday School as the most helpful agency for imparting a Christian education to our people.

This is not the view of Sunday-School enthusiasts alone, nor even of ministers and religious instructors. It is the serious conclusion of a large number of intelligent laymen, public educators, and those who are interested in the moral and religious welfare of our country.

For example, Henry Frederick Cope, Secretary of the Religious Educational Association, in his book entitled "The Modern Sunday School in Principle and Practice," declares that "we must look to the Sunday School, at least in large measure, for the solution of our great problem of religious education."

It is generally admitted, however, that while the Sunday School is the most hopeful agency to which we may

look for the Christian education of our people, it is rather the Sunday School of the future, the Sunday School developed into the organization which it can be and should be, than the Sunday School of to-day, conducted as it is at the present time.

The Sunday School is capable of great improvement and development. Results that have been obtained in local schools here and there, under favorable conditions, give us an idea of the possibilities of the Sunday School, and lead us to hope that it will be found to be the agency through whose instrumentality it will be possible to provide a Christian education for the citizens of our land.

That this may be the case, we must change our present conception of the Sunday School.

At present it is regarded by very many as being designed for the youth alone, and as being a place for religious worship and exhortation rather than religious instruction and training.

Let me make one or two suggestions of how we should regard the Sunday School of the future.

I.

We should have an enlarged conception of the Sunday school and its place in modern society.

The common view of the Sunday School is far too narrow, both as regards the membership of the school, and of the work that should be accomplished.

Most persons think of the Sunday School as being intended chiefly for boys and girls—such as the public school is; and have the idea that when a pupil is old enough to leave the public school he may at the same time cease to attend the Sunday School.

This is an utterly wrong view. The Sunday School is the Bible school for the entire Church. It should make its appeal to every member of the community. No one is too old to study God's Word. In these days when there is so little Bible reading or study in the home, it is the more important that we should have it in the Sunday School.

The interest now being taken in the organized Bible Class is most encouraging. It is an indication of the fact that men are beginning to realize that the Sunday School is not for boys and girls alone.

The formation of these large classes for men will make it easier to retain the boys in the Sunday School. When they see their fathers in the school, they will not be so apt to feel that they are growing too old to be members.

Through the Home Department, we can meet the needs of invalids, of men and women who are too busy to attend the Sunday-school service, and of any others who may be, for various reasons, unable to be present at the session of the school.

It will require time and effort to lead the Church and community in general to adjust their ideas of the

Sunday School to this new and enlarged conception of its mission and work.

It can be done, however, and it should be done. The experience of many schools shows us the possibilities of success in this direction. The subject is so vitally important in its bearings upon the religious life of both Church and State, that no effort would seem to be too great to bring it to pass.

II.

The Sunday School should be regarded as a real school, where serious study is being done.

There is another illustration of the widening field of the Sunday School; this relates to the work the average Sunday School is doing. Here, again, it is imperative that we enlarge our conception.

At the present time few schools so regard themselves, and, as a rule, the results are most disastrous. The ignorance of the average Sunday-school pupil of the most familiar facts of Bible history would be amusing if it were not so serious. We take it for granted that they know these things, and are surprised and pained when we become aware of their ignorance.

This ignorance of the average Sunday-school pupil is due, in part, to the lessons we are teaching in the Sunday Schools; and, in part, to the way in which the lessons are taught.

While I believe that the International series of Uniform Lessons is, upon the whole, the best series for the average Sunday School, there is no doubt that it needs the addition of what are known as "Supplemental Lessons;" and it is equally evident that our pupils must, in some way, be induced so to study these lessons that they will be committed to memory and not readily forgotten. The fact that there is so little Bible instruction given at home in these modern days makes this appeal all the more urgent.

We must change our view of the Sunday School, and come to regard it as a real school where the pupils learn facts which they will remember. At the present time, the majority of teachers are content if they can preserve order in their classes while they read the Bible lesson and preach a little sermon to their pupils. This is better than nothing, but it is not teaching in its highest and best sense.

This at once suggests the necessity of training our Sunday-school teachers. If we are to do the work that absolutely must be done to avoid failure, we must have trained teachers, and this means that we must, in some way, train them. Sunday Schools are taking this subject up most seriously and hopefully. The different denominations are providing courses of study. Our church was a pioneer in this matter, and after several experiments has produced a book which is regarded by many as being, all things considered, the best of its

kind published. It is entitled "Preparation for Teaching," and consists of fifty lessons on the Bible, the pupil, the school and the teacher.

We confidently expect to see the time when a teacher-training class will be regarded as being as essential to a well-organized school as a Cradle Roll or a Home Department.

III.

We must have an enlarged conception of the use we can make of the Sunday School.

We have not yet set the Sunday School in its right place in our ideas of Church work. The Church has its mission in the world, and is trying to bring men and women under the influence of the Gospel. Different churches have different ideals of service, and varying methods of work; yet every true Church is striving to attain the same goal in the salvation of men for this life and the life to come.

How can any Church do this? What agency, what machinery, will be the most effective?

Men's thoughts are turning more and more to the Sunday School as offering the best field for work and force for service that they can find. Many a minister who has been relying upon his sermons to attract men and women to the Church and win them to Christ, is finding that he can accomplish more through the agency of the Sunday School. Over and over, ministers have

stated this in Sunday-school conferences and on similar occasions.

What are some of the results the Church is striving to secure?

Prominent among these, we must place the winning of souls, leading men to confess Christ and yield their lives to His service. It has been abundantly demonstrated that the Sunday School presents the most fruitful field for evangelistic work; and that the results of these efforts are more permanent than those in other directions. Now that men are coming in such large numbers into the Sunday School, it would seem wise for the Church to turn its thoughts in an especial way to evangelistic work in the Sunday School.

The development of Christian character must always be an important part of the work of the Church. We must constantly strive to make men more intelligent, more liberal, more devoted to high ideals and earnest service.

This can be done through the preaching services and prayer-meeting services, but the Sunday School offers an opportunity for such effort far more inviting and hopeful. In the Sunday School we have the youth, with their characters as yet unformed and in a plastic condition. If there we systematically and intelligently instruct and train them, the result will be far greater than we could expect from the same efforts put forth in later years.

The Church can never be satisfied until it has in some way secured the earnest reading and study of the Bible

on the part of all its members. However difficult this may be, it must ever be one of the objects of endeavor on the part of the Church until it has been attained.

Here, again, we point to the Sunday School as presenting the most hopeful opportunity for securing this end. As a matter of fact, it is true at the present time that there is more regular systematic reading and study of the Bible in connection with the Sunday School than with any other agency; and if the Sunday School can be given the place in the work of the Church which we are asking for it, this study of the Bible will be increased many fold.

One other important field of Church activity may be mentioned. It is the effort to touch the homes of the community in a helpful way and bring them into sympathy with the Church and its plans and purposes.

Every Church desires to do this. Many methods are being tried. Are any of them better; are any of them equal to the plan of making use of the Sunday School?

Every home in which a Sunday-school pupil is found has a living link binding it to the Church. That home is part of the Church field of legitimate service. The Cradle Roll makes the little baby a member of the school, wins the parents' interest and opens the door of the home.

The Home Department does the same for the invalids and those who cannot attend the sessions of the school. The Adult Bible class brings men and women into touch

with the Church and its varied activities through their connection with the Sunday School.

What better plan could be suggested for going out into any community and winning the sympathy and co-operation of the families of that community, and opening the doors of these homes to the pastor or any other Church visitor, than to go as the representative of some one of the departments of the graded Sunday School, which enrolls among its members all classes and ages?

This may seem to you a very ambitious programme, and an effort to give the Sunday School a place in the Church and community more important than it can fairly claim.

On the other hand, let us remember the vital character of the problem of Christian education, and consider the fact that so many are looking to the Sunday School as the most helpful agency for solving it. Let us remember, further, that the Sunday School is not an organization apart from the Church, or in any way a rival of the Church. The Sunday School, rightly understood, is the Church studying the Word of God; and when we magnify the Sunday School, we are, in reality, exalting the Church itself.

What more appropriate time or place could we find for a review of the Sunday School, and a consideration of its rapidly widening field? We are to-day celebrating the one hundredth anniversary of a Church that has always been in the deepest sympathy with the Sunday

School; and one which has in its own experience seen the rich harvests that may be gleaned in this fruitful field.

As we enter upon another period in the development of this Church, let us determine that we will give the Sunday School an even larger place in our sympathies and activities than we have done in the past.

It is scarcely necessary for me to say how deeply interested I am in these services to-day; and how heartily I congratulate you upon the influences for good that have gone forth from this Church during these many years.

With especial interest do I recall the Sunday-school, meeting in the old Church building on the Main street. Here I received, as a boy, that instruction and training which have been so valuable to me in my life's experiences; and here I had my first experience as a Sunday-school teacher.

In the light of these memories of the past, and with a deep appreciation of my indebtedness to the Sunday School of the First Presbyterian Church, I join with you in the prayer that God's richest blessing may rest upon it as it goes forward into the beneficent activities of the future.

THE CHURCH OF CHRIST

BY PROFESSOR CHARLES R. ERDMAN, OF PRINCETON.

Text—Ephesians 4: 1-16.

The surpassing importance and specific character of this occasion may explain the selection of a subject so vast as to defy exhaustive treatment, yet of such appropriateness as to almost inevitably command our thought. The mention of "*The Church of Christ*" at once presents to us countless vistas of truth. We are reminded of her origin, her power, her destiny, of the infinite price at which she was redeemed, of the supreme task to which she has been called, of the problems by which she is now faced, of the glory which she will ultimately share, and we are almost bewildered by the infinite variety of related and inspiring themes; yet, as we are to-night reviewing the history of an individual congregation, it may be of interest and of profit to confine ourselves to some of the suggestions contained in a single paragraph of the epistle to the Ephesians, and to recall what that brief section of Scripture suggests in reference to the *life*, the *growth* and the *maturity* of the Universal Church. Through three chapters the apostle has been dwelling upon the grace which God has bestowed upon the Church, the body of Christ. In these opening verses of the fourth chapter, he presents to us, among other truths, the unity of her life, the gifts bestowed for her growth, the measure of her maturity.

I. *The Unity of the Church* is set forth to enforce the exhortation to a walk worthy of so high a calling—a walk in humility and lowliness, with a peace which is borne of mutual forbearance and love. The occasion of such an exhortation is found in what the apostle has just been declaring of the glorious heritage, of the high dignity, of the grandeur and glory of the Church. Such privileges might engender pride and self-consciousness and self-dependence and selfish indifference. For this reason, Paul reminds his readers that they should walk in continual remembrance of their oneness in Christ. In matchless phrases he sets forth this unity in its seven-fold beauty. “There is one body,” he declares, a body composed of all believers united by faith with the unseen Head who is in glory. He intimates to us that we need not be seeking to achieve church unity. We need rather to rejoice in a unity which exists and has always existed since the birthday of the Church. We need rather to manifest this unity, that it may be evident to the world that all who profess the name of Christ are one. There is “One Spirit.” He dwells within the Church. His power is sufficient for the accomplishment of her every task, and upon him the Church can continually depend. There is “One hope”—of salvation, present and to come. In this we unitedly rejoice. There is “One Lord,” even Jesus Christ, the head of the Church to whom we all submit, whose glory in all things we are to seek. There is “One faith,” uniting us as a vital bond with

Christ, our Head. It is no mere intellectual assent to some dogma or creed, but a conscious identification of ourselves with Christ. There is "One baptism;" regardless of its form, it is the open confession of our faith by which we form a visible society and bear our corporate testimony to the world. "One God and Father of all, who is over all and through all and in all," to produce his work, to accomplish his purposes, and by whose love and communicated life we form one family in Christ.

Even on such an occasion as this, there may be no need of warning against the danger of pride and self-confidence engendered by the review of a glorious heritage, but surely there may come to our minds much of inspiration, and the occasion may assume a new dignity if, while we recall the worthy history of an individual Church, we remember the unity of which the apostle here speaks. It gives a new importance to this congregation to be reminded of the many representatives who can be present to-night only in thought, in memory and in sympathetic prayer. It might give to our rejoicing a note of sadness if we should think ourselves separated from those of our number who have gone forth to reside in distant cities, or who are laboring beyond the seas. The apostle reminds us that we are not severed from them. We are all one to-night and forever.

"Partakers of the Saviour's grace,
The same in mind and heart,
Nor pain, nor joy, nor time, nor space,
Nor life, nor death can part."

We think too, as we look backward down the long vista of years, of the many bright spirits who in other days have served their master in this field of labour, and again comes the inspiring thought that we are one with them; and then we summon to mind the vast throng of apostles, and prophets and martyrs, the saints of all the ages who have followed Christ and in whose footsteps we seek to walk, and it fills us with a solemn joy when we remember that we are in vital union with them.

“Oh, blest communion, fellowship divine !
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. Alleluia!”

II. This blessed unity is perfectly consistent, however, with a large variety of spiritual *gifts*. “To each one is grace given according to the measure of the gift of Christ.” These gifts are designed to enable each and every member of the Church to serve and to strengthen the body of Christ. To each one grace is given; and by this grace the apostle means both a work to do, and also power to accomplish that work. The gifts of Christ are manifold. They have been given in virtue of his triumphant ascension, and they are now administered by his Spirit. The apostle quotes from the inspired psalm. A great victory has been achieved. Christ has risen, having conquered death, and in a new and glorious life he has ascended his heavenly throne, and as a princely victor he is distributing gifts among his followers; to all who obey him he grants by his Spirit both a place to serve

and power for service. Some gifts are of a special character and nature. Men are fitted by them for distinct offices and special places in the life of the Church:—"He gave some to be apostles"—and he gives such still. Men like Moffat and Carey and Judson and Morrison and Paton, who go forth as founders of the Church in distant lands. "He gave some to be prophets," and he still grants to his church men of prophetic vision who see the depths and the heights of revealed truth and who summon the people of God to nobler achievements. "He gave some to be evangelists," and he still sends forth to the fields at home and abroad those who bear the good news of salvation through Christ. "He gave some to be pastors and teachers," and he still is granting those who in the local Church feed the flock and lead them by living waters of refreshing truth. Yet these special gifts of the risen Christ are declared to be designed for a specific purpose. They have been given for "the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ." That is to say, these special gifts, these official ministers are appointed solely to equip the members of the Church for their individual labours. These members, too, have their gifts and it is by them that the real work is to be achieved. It is the privilege of the specially equipped minister to give spiritual preparation to the members of the Church. They then are to perform "the work of ministry" both to their fellow Christians and to the world. They then

are those who, by their individual efforts, are to build up the body of Christ.

During these passing days some appreciative mention has been made of those who during the ten decades of your history have been privileged to act as the "pastor-teachers" of this Church. Let it be remembered then, that in so far as they have served in accordance with the will of the Master, their ministry has resulted in preparing the members of this Church for individual service; and, while we would detract nothing from what may have been suggested as to the work of these Christian leaders, we cannot but remember that the history of this Church has been in perfect accord with the statement of the apostle. Its true growth has been due not merely to the faithfulness of its ordained ministers but to the continual service of its individual members. It is for you in this present, as in the years which are past, to seek more continually for the grace which the Master is willing to give, that you may achieve your work of ministry and may aid in building up the body of Christ. Grace is given to each; let each breathe forth this prayer:

"Oh fill me with thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show."

III. This fulness which our Lord will give reminds us, in the last place, of what the apostle suggests as to the

Measure of Maturity. He reminds us that the growth of a Church is not to be estimated by the number of its years nor the enrollment of its members, but rather by its knowledge of Christ and its submission to Him. He declares that our efforts are with a view to that result which he defines as "attaining to the unity of the faith and knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ." This unity of faith and knowledge are the truest sign and proof of growth. This submission and devotion to the Master are the surest marks of maturity. The apostle adds that spiritual childishness is manifested by being "carried about by every wind of doctrine" by those who are inspired by selfish desires for gain and for power. Where Christ is truly known, where lives are being moulded in accordance with his will, where he is really enthroned, there is being manifested the maturity of true life. A Church is to be congratulated upon one hundred years of continued existence ; but there is a far higher ground for rejoicing. It is found in the attainment of a maturity measured by the knowledge of Christ and complete submission to him.

"Until we all attain":—"Until"—but when? Increasingly, day by day; measurably, year by year; completely "when that which is perfect is come." As the apostle tells us, Christ will yet "present to himself" the Church for which "He gave himself; a glorious Church, not having spot or wrinkle or any such thing;" and as

these days of rejoicing have been seasons of historic review, this closing hour should be one of prophetic vision. We have looked with gratitude upon what God has given to this Church of united life, of continuous growth, of increasing maturity; but now that our greetings have been spoken, our retrospect enjoyed, our thanksgiving expressed, it is an hour for solemn resolution and for inspiring hope. Shall we not determine as individual members of the body of Christ that we shall hold more tenaciously to him, the Head, from which we draw our life and power and strength. And, shall we not rejoice in the prospect of the time when the King shall appear in his beauty, and his perfected kingdom shall fill with splendor a regenerated world; when the chief glory of that world shall be the city in the light of which the nations shall walk—the New Jerusalem, the Bride of the Lamb, the Church of the Living God; when the the chief glory of that city shall be the person of the enthroned King, the “Bright and Morning Star, the Root and Offspring of David,” the Christ “who is and was and is to come.” To Him be all the praise both now and ever. Amen.

APPENDIX.

REPORTS FROM CHURCH ORGANIZATIONS.

THE PASTORAL AID SOCIETY.

A STATEMENT FROM THE EXECUTIVE COMMITTEE.

"A meeting of the ladies connected with the First Presbyterian Church of Germantown was held on Wednesday, April 20th, 1870, for the purpose of organizing, as suggested by notice given from the pulpit the previous Sabbath." Such is the opening sentence of the old minute-book of the Pastoral Aid Society.

Rev. J. Frederick Dripps was at that time, and for ten years after, the Pastor of the Church, and gave to this organization, of which he was the founder, his constant interest and assistance in every possible way. At the first meeting twenty-two members were enrolled, the proposed Constitution was adopted and the good work begun, which has continued without interruption for the intervening thirty-nine years. The Society has now a membership of one hundred and thirty, and it has expended, for Congregational, Missionary and Charitable objects the not inconsiderable sum of \$156,000.

Two branches of Women's Work had already existed for several years in the Church: the "Domestic" Mission

Society, which sent large boxes of clothing, each year, to our missionaries in the West—and the “Bible Reader’s Association,” or as it is now called, the Parish Visitor’s work, which is confined to the needy of our own congregation. These two immediately united with the new Society, which was originated for the purpose of combining all the work of the women of the Church into one united group, while leaving each branch entirely free to attend to its own object. It was planned to hold a combined meeting once every two months, so that all might then be informed of what each was doing, and that all might be helpful to each other, by suggestions and contributions. There were at first nine Committees, and there are now twenty-five, while a number of others have been formed from time to time, and dropped later, when the special need for them was over. The total expenditure of the first year was \$1,596, while our last year’s report shows a total of \$5,242. Such is a brief review of what the Society has accomplished, and is now doing, as a whole

A word may fitly be spoken as to some of the members who have helped to make it what it is. Mrs. Isaac C. Jones was the first President, serving in that capacity for eight years, and as Vice-President, and member of the Executive Committee, and also Chairman of the Foreign Mission Committee, for twelve years more, until her removal to the newly formed Westside Church, in whose Sunday School—a Mission of our own Church—

she had always been actively engaged. She was a dignified and capable officer, deeply interested in the work. Mrs. Edward Cope served as the first Secretary for a few months, and was succeeded by Miss Eleanor J. Wilson, who filled the position most acceptably for more than five years, until her marriage, and removal from the Church. The other original members of the Executive Committee were Mrs. Jonathan Graham, for more than eighteen years an untiring worker, Miss Emily Whartenby and Miss Anna Garrett. Mrs. T. C. Henry, from 1873 until her death in 1885, was a faithful and devoted member of the Executive Committee, aiding in its work in every way, and beloved by all. Mrs. Mary D. Westcott was the President, and Miss J. H. Bacon the Secretary from 1879 until 1889. In 1889, at the suggestion of Mrs. Wescott, who was removing from Germantown, Miss Bacon, who had then become Mrs. T. Charlton Henry, was elected President, and has filled that position up to the present time. Our first Treasurer was Miss Cornelia Erringer, later Mrs. Thomas F. Jones, who performed the duties of that office for twenty-two years, until her removal to the Westside Church. Mrs. Wm. Sidebottom was then elected Treasurer, and served for nearly fourteen years. Mrs. J. F. Dripps was Secretary, and member of the Executive Committee for about four years, from 1875 to 1879, but that is only a brief suggestion of her usefulness to the Society. From 1872, as Miss Emily Dunning, and later as the wife of our

Pastor, she was untiring in her interest. Her work was more especially in connection with the Mothers' Meetings, Cottage Meetings and Bible Classes. In devotional and practical Bible study she was gifted to a very remarkable degree, and her inspiring lessons are still held in grateful remembrance. Mrs. Mary D. Pease was one of the charter members; for thirteen years one of the Executive Committee, and for thirty-five years, until her death in 1905, a devoted, and much beloved associate. She was always active in Sunday-school work, having charge of classes at different times, in every department, from the Mission Primary, to the Mothers', and Young Men's classes. In the latter she formed the Westminster Band, who for many years contributed and worked for the Westminster Hospital in Persia. Mrs. John S. Henry, Miss Theodosia B. Henry, and Miss Theodosia Bayard were all charter members, and all specially interested in the Home Mission work, in which they had already been engaged for nineteen years before uniting with the Pastoral Aid Society. Miss Henry was for six years a member of the Executive Committee until her death in 1891. Of all those mentioned, but two are living; all the others have passed from the earthly work to the Heavenly reward. Many other names of those who have gone, and of those still laboring with us, might well receive mention, but space forbids. Of the original twenty-two, but five remain, Mrs. Charlton H. Royal, Miss Anna Garrett, Mrs. J. L. Erringer, Miss Mary

Mansfield, and Miss Julia A. Wilson, the latter having been for eighteen years a valued member of the Executive Committee. Miss Margaret T. Richards was for nearly thirty years an indefatigable worker in Home Missions, Mothers' Meetings, and other Committees, and for ten years a member of the Executive Committee, until her removal to another city. Mrs. H. B. Carpenter was for more than ten years our faithful Secretary, and is still a member of the Committee.

For about two years, before the Pastoral Aid Society was formed, a Bible reader had been supported by the Church, to visit and care for the needy. Mrs. Sarah McNeil, for nearly five years faithfully attended to this duty, but was then obliged to give it up for a year, and Miss M. A. Williams served for that interval. Mrs. McNeil returned for three more years; failing health obliged her to retire. Miss Hawley was then appointed for a year, when on the 5th of December, 1879, Mrs. Caroline D. Scott accepted the position, and for thirty years has been a devoted, faithful friend and helper in this exhausting work on behalf of the sick and needy. In some families she has ministered to those of the third and fourth generation. She has been of the greatest assistance to the five Pastors under whom she has served, and has for many years been called our Parish Visitor.

The Parish Visitor's Committee, in conjunction with that for "Relief of the Poor," may be considered as

performing the work which would otherwise be committed to a Board of Deacons.

Miss Henry was Chairman of the Home Mission Committee for fifteen years, and later, Mrs. F. L. Sheppard for thirteen, until her death in 1904. For about twenty years \$100 has been sent annually to Tucson, Arizona, toward the salary of a teacher. Two large boxes have been sent each Autumn to missionary families in the West, valued at several hundred dollars each, as well as other smaller boxes and gifts for Freedmen, Indians and Italians in this country. There is a Committee on Social Reception, which are held from time to time in the Chapel, to promote better acquaintance and interest among our Church members. The Committee on Relief of the Poor, helps to distribute the gifts received at our Communion Services among our aged and needy members.

The Dorcas Committee, of which Mrs. R. Provost has been the leader for sixteen years, meets each week, even in summer, to cut out and sew household linen and clothing, which are given to Mrs. Scott for distribution, or to one or other of the benevolent institutions in which we are interested.

The Foreign Mission Committee for the first twenty-five years contributed to the support of Miss Hook in India, through the Women's Union Missionary Society. This relation has continued to the present time by contributions to the general fund, and to their annual boxes for India and China. One of our ladies has also assumed

the support of a Bible woman in Japan. The greater part of our work, however, since November, 1872, has been carried on through the Woman's Foreign Missionary Society of the Presbyterian Church, which was organized at that time. We became an Auxiliary, and, assisted by contributions from our Sunday School, were among the first to assume the entire support of a Missionary, a quite new departure in women's work. For a time we were represented by Miss Gamble in Japan, but in January, 1877, Mrs. J. C. Ballagh became our Missionary, and greatly increased our interest by her graphic letters from the field. For six years she continued to be our loved representative, when her strength failed and she came home hoping to renew her health, but after a few months died while still in Philadelphia. Miss Ford in Syria, and Miss Seeley in India, were our next Missionaries, for two or three years each, both resigning from ill health, but since 1890, Mrs. J. B. Dunlap has been our devoted representative in Bangkok, Siam, and her name has indeed become a "household word" among us. Since 1880 we have also contributed annually to the McAll Mission in France, and since 1891 to the evangelical work in Italy. Through the influence of foreign missionaries, our bands first started into life. In 1876 Mrs. Dr. Hepburn, of Japan, sent a request for a box of useful articles for fancy work, which was responded to by a party of young girls who became the "Willing Workers," and for seven years they sent money

and boxes and supported a scholar. The "Miriam Band" was organized in 1879, to assist Mrs. Ballagh. This band was for years under the care of Miss T. B. Henry, until her removal from Germantown in 1890, since which time Miss Mary Mansfield, one of our charter members, has been its leader. They supported a scholarship in Chefoo, China, and later assumed the entire salary of a Bible woman in Yokohama. By a pleasant coincidence, this woman proved to be one of the girls whom they had helped to educate ten years before. They have sent boxes to many different places in both the home and foreign field as well as to special families in our Southern States. "Christ's Little Ones," of the Primary Sunday School, started the same year, and much good has been accomplished by the pennies so willingly and gladly given by those little hands in all these thirty years, and the good work still goes on. In 1881 "The Elliot Boys' Band" was organized, which in 1888 became two, by division into Senior and Junior sections. They are still active, under the leadership, all this time, of Miss Valeria F. Penrose, whose faithful service for more than twenty years as secretary for Young People's Work in this Presbytery has made her so widely known as an expert in mission work, and who has given to her own Church the full benefit of her experience and her untiring devotion.

In 1882 the "Young Men's Westminster Band," already mentioned as having been organized by Mrs.

Pease, assumed support of a bed in Westminster Hospital, at Oroomiah. This Band continued in active service for sixteen years. From another Band, "The Watchers," formed in 1878, there are now two members at work on the foreign field, both wives of medical missionaries, one in China, the other in India. In 1888 the Watchers graduated into our F. M. Auxiliary, having enjoyed unusual privileges for ten years, under the leadership of Miss Hannah More Johnson. A number of other Bands did good work for different periods, such as the "Sunrise," for girls under fourteen years of age, the "Brainerd," the "Traveller's Club," the "John G. Paton Club," for boys. The "Christian Work Club," formed in 1895, as the Young Ladies' Band, was most faithful for a number of years in helping both the home and foreign work. The "Whosoever Will Band" was an outgrowth of the Mothers' Meetings, the women gladly contributing of their time and labor for missionary purposes. In 1884 two Chinamen came each Sunday, to be taught by Mrs. Scott. This was the beginning of a regular school which was continued for sixteen years, when several of the men returned to China, others moved to the city, and our work closed.

"The Young Women's Guild," with a membership of twenty-five, has become deeply interested in the Mission Study led by Mrs. W. B. Jennings, and has also contributed toward the salary of one of our former members, now at work in Japan, and to our home board. "The

McAll Mission," in France, and Evangelical Work in Italy, have also been aided by us, for a number of years past.

During the present year, 1909, the home and foreign workers have arranged to hold joint meetings under a common president, but retaining their distinct committees and treasuries. Mrs. J. S. MacCracken was elected as the first joint president.

In our Congregational Work, Mothers' Meetings are held weekly from November to April. The Flower Committee, under the care of Mrs. John J. Henry, supplies flowers for the Church each week, with generous abundance, and these are distributed later, to the sick or bereaved. The Vacation Committee is enabled by small contributions from many, to send needy ones to the sea or country for rest. The Lend-a-hand Club holds a meeting each week, at which young girls are taught in various lines of useful work, dressmaking, millinery, &c., as well as in literature and current events. A Girls' Sewing Class, and Mothers' Dressmaking Class are regularly maintained by Mrs. John J. Henry, under competent teachers, and have proved most useful. For twenty-three years the Committee on Care of the Church Building has had for chairman Mrs. Enoch Taylor, and the prevailing neatness and order testifies to its faithfulness. Regular contributions have long been sent annually to the Presbyterian Home for Widows, the Presbyterian Orphanage, the Presbyterian Home for

Aged Couples, the Women's Christian Association, and to various hospitals, through their several Committees.

We are constantly asked for reports of our work, and many other societies in various states have been formed upon our plan. The following figures will show what has been expended through the Pastoral Aid Society during the thirty-nine years ending April 1st, 1909.

Home and Foreign Missions.....	\$74,617.77
Congregational Work.....	51,702.51
Benevolent Institutions.....	29,747.21
<hr/>	
Total.....	\$156,097.49

[At a meeting of the Executive Committee of the Pastoral Aid Society held October 10, 1909, the following resolution was unanimously adopted:—

“*Resolved*, that distinct recognition should be given to the faithful service of our beloved president, Mrs. T. Charlton Henry. She has been a member of this Society for thirty-three years, was Secretary for more than eleven years, and has been president for the past twenty years. Her fellow-workers desire to express their appreciation of the remarkable service which she has thus rendered, not only to the society, but to the Church itself.”]

The list of officers is as follows:

Presidents.

- MRS. ISAAC C. JONES, April, 1870-1878.
MRS. MARY D. WESTCOTT, April, 1878-October, 1889.
MRS. T. CHARLTON HENRY, October, 1889-

Vice-Presidents.

- MRS. EDWARD COPE, 1879-1881.
MRS. I. C. JONES, April, 1881-October, 1892.
MRS. S. G. DENNISSON, October, 1892-April, 1908.
MRS. J. S. MCCracken, April, 1908-

Secretaries.

- MRS. EDWARD COPE, May-December, 1870.
MISS ELEANOR J. WILSON, December, 1870-June, 1875.
MRS. J. F. DRIPPS, June, 1875-April, 1878.
MISS J. H. BACON (Mrs. T. Charlton Henry), April, 1878-October, 1889.
MRS. H. B. CARPENTER, October, 1889-February, 1900.
MRS. CHARLES H. SCOTT, February, 1900-April, 1903.
MRS. EVERARD F. TIBBOTT, April, 1903-

Treasurers.

- MISS CORNELIA ERRINGER (Mrs. Thomas F. Jones), May, 1870-October, 1892.
MRS. WILLIAM SIDEBOTTOM, October, 1892-April, 1906
MRS. ENOCH TAYLOR, April, 1906-

Parish Visitors.

- MRS. S. McNEIL, for eight years to November, 1874.
MISS MARY A. WILLIAMS, about one year.
MISS HAWLEY, about one year.
MRS. CAROLINE D. SCOTT, thirty years from December 5, 1879.

MEMBERS OF THE EXECUTIVE COMMITTEE.

MRS. ISAAC C. JONES.....	1870-1878; 1880-1892
MISS E. J. WILSON.....	1870-1875
MRS. JONATHAN GRAHAM.....	1870-1888
MISS E. WHARTENBY.....	1870-1878
MISS ANNA GARRETT.....	1870-1871
MRS. T. C. HENRY.....	1873-1885
MRS. J. F. DRIPPS.....	1875-1879
MRS. M. D. WESTCOTT.....	1878-1890
MISS BACON (*Mrs. T. Charlton Henry).....	1878-
MISS T. B. HENRY.....	1885-1891
*MRS. ENOCH TAYLOR.....	1888
*MISS JULIA A. WILSON.....	1891
*MRS. H. B. CARPENTER.....	1889-1900; 1908-
MRS. J. O. PEASE.....	1892-1905
MRS. F. L. SHEPPARD.....	1893-1904
MISS M. T. RICHARDS.....	1893-1903
MRS. S. G. DENNISON.....	1894-1908
MRS. CHARLES H. SCOTT.....	1900-1908
MRS. JAMES A. ELLIOTT.....	1903-1906
*MRS. E. F. TIBBOTT.....	1903-
MRS. WILLIAM SIDEBOTTOM.....	1904-1906
MISS ANNA J. UPHAM.....	1904-1905
*MRS. J. S. MCCracken.....	1906-
*MRS. W. M. LONGSTRETH.....	1906-
*MRS. F. MCKNODLE.....	1907-
*MRS. W. B. JENNINGS.....	1909-

* Present members.

CHAIRMEN OF COMMITTEES.

Permanent Nominating Committee.—MRS. CHARLES M. LUKENS.

Women's Missionary Society.—MRS. J. S. MCCracken, President;
MRS. W. B. JENNINGS, First Vice-President; MRS. F. M. KNODLE,
Second Vice-President.

Foreign Committee.—MISS V. F. PENROSE.

Home Committee.—MRS. GEORGE RICH.

Devotional Committee.—MISS CARPENTER.

Box Committee.—MRS. W. R. YOUNG.

Hostess Committee.—MRS. GEORGE E. TILGE.

The Miriam Band.—MISS MARY MANSFIELD.

The Young Woman's Guild.—MISS HELEN MCCracken.

Woman's Union Missionary Society.—MRS. F. A. NORTH.

The McAll Mission.—MRS. CHARLTON H. ROYAL.

Evangelical Work in Italy.—MRS. JAMES G. KITCHEN.

Parish Visitor's Work.—MRS. T. CHARLTON HENRY.

Mothers' Meetings.—MRS. J. G. KITCHEN.

Relief of the Poor.—MRS. CATHARINE CARPENTER.

Dorcas Society.—MRS. RODERICK PROVOST.

Flower Committee.—MRS. JOHN J. HENRY.

The Lend-a-Hand Club.—MISS BARBARA BROWN.

Woman's Temperance and Sabbath Alliance Society.—MISS WILKINSON.

Care of Church Building.—MRS. ENOCH TAYLOR.

Social Receptions.—MRS. CHARLES M. LUKENS.

Vacation.—MISS CARRIE D. SPEESE.

Presbyterian Home for Widows and Single Women.—MRS. ENOCH
TAYLOR.

Presbyterian Orphanage.—MRS. JOHN F. SIMONS.

Home for Aged Couples and Aged Men at Bala.—MRS. FRANCIS M.
KNODLE.

Hospitals.—MISS MARTHA R. HEYL.

Women's Christian Association.—MISS LILLIAN MCCracken.

THE MEN'S ASSOCIATION.

AN OFFICIAL STATEMENT.

This Association was organized on Tuesday, January 7th, 1908, at the Church building. In spite of a wintry storm, there were present two hundred men. Mr. Frank Leake presided, and explained that the meeting had been called together as the result of an informal conference of men recently held at the Manse, at the desire of the Pastor, Dr. Jennings, in order to consider the best method of developing the men's work of the Church. It was agreed at once, that an organization be effected, and that a Constitution be adopted. A copy of this Constitution is presented herewith, as also a list of the various Committees, and the present officers of the Association. The Association has assisted the Board of Trustees in placing a portion of the Parish House in order for the use of the men, as Reading Room and Gymnasium. The Association has also assisted the Board of Trustees in the decoration and refurnishing of the Main Auditorium of the Church.

In accomplishing the above, a guarantee fund of ten thousand dollars was secured by general subscription, about one-fourth of which remains on call.

The Association has held monthly meetings in the nine Fall, Winter and Spring months. Lectures and other entertainments, accompanied by light refreshments, have been provided at these meetings. The membership of the Association, as enrolled, is 249.

OFFICERS OF THE ASSOCIATION.

WILLIAM J. LATTA, President.
WILLIAM L. McLEAN, First Vice-President.
WILLIAM J. McLAUGHLIN, Second Vice-President.
EDWARD HUTCHINSON, Third Vice-President.
REV. B. F. FARBER, General Secretary.
WILLIAM M. TARR, Treasurer.

EXECUTIVE COMMITTEE.

REV. W. BEATTY JENNINGS, D.D.
JOHN J. HENRY,
FRANK LEAKE,
FLORENCE J. HEPPE,
WILLIAM M. LONGSTRETH.

CHAIRMEN OF COMMITTEES.

Religious Work.—EDWARD HUTCHINSON, JR.
Educational Lectures and Topics.—FRANK LEAKE.
Bible Study.—ALEXANDER MARTIN..
Hospital and Auxiliary Mission Work.—E. C. CUTLER.
Sunday School.—LIEUTENANT G. S. GALBRAITH.
Music.—FLORENCE J. HEPPE.
Ways and Means.—W. J. McLAUGHLIN.
History.—ASHBEL WELCH.
Church Improvement.—JOHN J. HENRY.
Relief and Employment.—MELVIN H. HARRINGTON.
Refreshments and Decoration.—E. F. TIBBOTT.
Membership.—DR. WALTER B. ADAMS.
To Assist in Raising Funds for the Church.—JAMES S. MCCracken..
Auditing.—H. O. CHAPMAN.
Temperance.—JACOB C. BOCKIUS.

BOYS' CLUB.

Meets every Tuesday and Thursday at 8 P. M., in the Parish House.

WILLIAM M. BERNHARD, Superintendent.
IRVIN NEIHEISER, President.
GILBERT McNABB, Vice-President.
HENRY BELVILLE, Secretary.
AUGUSTUS MAGEE, Treasurer.

CONSTITUTION.

NAME.

The Men's Association of the First Presbyterian Church in Germantown.

OBJECT.

To produce better acquaintance among its members. To open opportunities to the men in the congregation to do effective service for the growth and prosperity of the church.

To encourage a larger measure of spiritual, philanthropic and social work.

To stimulate and utilize, in the advancement of the Great Cause, those talents which men employ successfully in other directions.

ORGANIZATION AND MEMBERSHIP.

This shall be an organization of men to meet socially, with officers chosen in the usual manner, and a simple form of government. The membership to include men in the Church and congregation—church membership not a requisite to eligibility. Officers to consist of a President, three Vice-Presidents, a General Secretary, a Treasurer, and an Executive Committee of twelve; the President, Vice-Presidents, the Pastor, General Secretary and Treasurer to be members of this Committee. The duties

of these officers shall be those conforming to the best practice under rules governing such associations.

TERM OF OFFICE.

The officers shall be elected for one year. The President shall be ineligible to succeed himself, and upon retirement shall be elected an Honorary Member of the Executive Committee. Each Vice-President shall succeed to the Presidency in the order of his official seniority. The Annual Election shall take place at the stated meeting in May.

ENTERTAINMENTS.

Monthly meetings may consist of social gatherings with or without refreshments at the option of the Executive Committee, lectures, addresses, readings, musicales, discussion of suitable topics, and receptions on special occasions, and may be arranged by the Committee having such matters in charge, after approval by the Executive Committee. Annual receptions may be held at which ladies, by invitation, may be present.

MEETINGS.

Meetings may be held once each month, except during the months of June, July and August, upon such days, near the close of the month, as will not interfere with regular Church meetings. Members to have the privilege of inviting two friends to attend these meetings,

such invitations to be filed with the General Secretary in advance.

FINANCE AND DUES.

The stated dues, payable semi-annually in advance, shall be two dollars per annum. The disbursements shall first be approved by the Executive Committee. Chairmen of various Committees, at the opening of each year, shall furnish an approximate estimate of the sums required by the Committee for the season. The Audit Committee shall report at the meeting in May.

COMMITTEES.

That the work of the Church to which this Association may direct its efforts shall not fall upon a few, and that as many as possible be enlisted in the cause, the following Committees may be constituted, the Chairmen to be appointed by the President, and the members composing the same to be selected for appointment by and with the co-operation of the Executive Committee and the Chairmen of the respective Committees—the object being to give to each man, as far as possible, such work as he is best qualified to perform, with a view of obtaining immediate and effective results:

- Committee on Ways and Means.**—MR. W. J. McLAUGHLIN, Chairman.
Hospital and Auxiliary Mission Work.—MR. EDWARD C. CUTLER, Chairman.
Education, Lectures, Etc.—MR. FRANK LEAKE, Chairman.
Auditing Committee.—MR. HARRY O. CHAPMAN, Chairman.

Religious Work Committee.—MR. W. M. LONGSTRETH, Chairman.

Relief and Employment.—MR. MELVIN H. HARRINGTON, Chairman.

Bible Study.—MR. ALEXANDER MARTIN, Chairman.

Committee on Church and Association History.—MR. ASHBEL WELSH, Chairman.

Music Committee.—MR. F. J. HEPPE, Chairman.

Sabbath-School Committee.—MR. FRANKLIN L. SHEPPARD, Chairman.

Entertainment and Decoration.—MR. WILLIAM M. DAVISON, JR., Chairman.

Committee on Financial Assistance in Providing Funds for Church Maintenance and Missions.—MR. JAMES S. MCCracken, Chairman.

Membership Committee.—MR. EDWIN H. CHAPMAN, Chairman.

Church Improvement.—MR. JOHN J. HENRY, Chairman.

Committee on the Temperance Movement.—MR. JACOB C. BOCKIUS, Chairman.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

The Christian Endeavor Society was organized in December, 1887, when Dr. Wood was pastor, and he was its first President.

There were about fifty members at first, but the membership increased until it was three times this number.

The members of the Christian Endeavor have always been regular attendants of the regular Wednesday evening service. When Mr. Erdman was pastor very often one-third of the attendance was made up of Christian Endeavor members.

The work of the Society has been along missionary lines. Every month a Missionary meeting has been

held. Every country has been studied with great interest.

Once a week during the past five Winters and Springs, Mission Study Classes have been held. Systematic giving and Self-Denial Weeks have been practiced. One year two hundred and eight dollars were given to Home and Foreign Missions. Once a month during the Winter meetings have been held at the Almshouse. In the Summer, open-air meetings, at Vernon Park, have been arranged by this Society.

A great deal of Missionary spirit has been aroused by training the members to read Missionary books—a good library of about 200 volumes being owned by this Society.

We had a Junior Society for about six years, which grew into an Intermediate Society, and now some of those Juniors are officers in the Senior Society.

The Social Evenings have strengthened the good work. Some of our own members are now working under the Boards of the Presbyterian Church. Meetings have been held at which we have studied about our own Denomination and Church Government, Temperance and Sabbath Observance, and in fact all topics that would interest or instruct the young have been brought before us during these past years. But putting all these extra matters aside, the deepest spiritual feeling has always been a feature of this Society. "For Christ and the Church" has truly been its motto.

OFFICERS, 1908-1909.

EDWARD L. PUGH, President.
 HOWARD ROBERTS, First Vice-President.
 WALTER FERGUSON, Second Vice-President.
 MISS SUSAN WAUGH CARSON, Corresponding Secretary
 MISS EMELINE MOORE, Recording Secretary.
 MISS IDA POPE, Treasurer.
 MISS FRANCES A. CUTLER, Librarian.

CHAIRMEN OF COMMITTEES.

Lookout.—MISS M. LOUISE MOORE.
Missionary.—MISS HELEN NEWLAND.
Prayer Meeting.—T. ROSS TOPLEY.
Calling and Welcome.—MISS BLANCHE THOMPSON.
Relief and Flower.—MISS VERA THORPE.
Sunday School.—MISS KATHARINE G. MCINTOSH.
Literature and Evangelistic.—MISS ALBERTA SCHWARTZ.
Social.—MISS DOROTHEA SCHELL.
Music.—PAUL FERGUSON.
Intermediate Society.—WILLIAM M. DAVID.

INTERMEDIATE SOCIETY OF CHRISTIAN ENDEAVOR.

Meets every Sunday Afternoon at 3 o'clock.

MISS VERA THORPE, MISS BLANCHE W. WHITE, WILLIAM M. DAVID,
 Superintendents.

Officers.

MISS RACHEL WATSON, President.
 ALEXANDER BALFOUR, Vice-President.
 MISS DOROTHY B. WILLIAMS, Secretary.
 WILLIAM WHITE, Treasurer.

SUNDAY SCHOOLS OF THE CHURCH

Organized April 25th, 1819.

Meet every Sunday at 9.30 A. M.

MAIN SCHOOL.

OFFICERS.

WILLIAM M. LONGSTRETH, Superintendent.
 JOHN J. HENRY, Assistant Superintendent.
 E. NAUDAIN SIMONS, Assistant Superintendent.
 ROBERT A. DAVIES, Treasurer.
 ALBERT J. YERKES, Secretary.
 WILLIAM M. DAVID, Assistant Secretary.

TEACHERS.

Class No.	Class No.
1. MISS HELEN B. SIMONS,	17. MISS ELLEN KINNIER,
2. WILLIAM J. PEEBLES,	18. W. MARRIOTT CANBY, JR.,
3. MISS GERTRUDE ELLIOTT,	19. MRS. FRANK LEAKE,
4. ROBERT A. DAVIES,	20. WILLIAM M. BERNHARD,
5. E. C. CUTLER,	21. MRS. JAMES G. KITCHEN,
6. MISS ALICE E. CLAPLIN,	22. MISS BELLE F. CLARK,
7. HARRY C. THOMPSON,	23. MISS MARTHA R. HEYL,
9. MISS HELEN MCCrackEN,	24. MISS J. A. WILSON,
10. EDWARD A. EVANS,	30. E. NAUDAIN SIMONS,
12. MISS ANNA K. DAVID,	31. MRS. S. G. DENNISON,
13. JOHN J. HENRY,	32. BAYARD HENRY,
14. MISS HELEN NEWLAND,	37. T. ROSS TOPLEY,
15. MRS. M. H. HARRINGTON,	39. MISS LILLIAN MCCrackEN.
16. MISS KATHERINE MCINTOSH,	

BIBLE STUDY CLASS.

FOR THE TRAINING OF SUNDAY-SCHOOL TEACHERS AND CHURCH WORKERS.

MISS MARGARET B. WILLIAMS, Superintendent.
 MISS MARGARET B. WILLIAMS, Instructor Senior Department.
 EUGENE C. ALDER, Instructor Junior Department.

INTERMEDIATE SCHOOL.**OFFICERS.**

WALTER L. SHEPPARD, Superintendent.

HENRY L. HODGE, Secretary and Assistant Superintendent.

H. CAMERON POTTS, Social Secretary.

OSWALD H. SCHELL, Jr., Assistant Secretary.

TEACHERS.

WALTER FERGUSON,	WILLIAM R. YOUNG,
PHILIP G. KITCHEN,	MISS EMMA KLOTZ,
MISS ANTOINETTE E. WILLIAMS,	MISS MARION E. LEAKE,
MISS EMILY W. FERGUSON,	MISS MARY L. SHEPPARD,
CLARENCE S. MANSFIELD,	MRS. C. D. SCOTT,
MISS MARGARET McKEOWN,	MRS. H. B. TAYLOR,
MISS EMMA N. GARRETT,	WALTER A. BREWSTER,
M. K. SLOANE,	MISS S. W. CARSON,
MRS. E. S. BURGESS,	MISS M. L. MOORE,
CHARLES R. ALEXANDER,	MISS AUGUSTA McFADDEN.

PRIMARY DEPARTMENT.**OFFICERS.**

MRS. CHARLES M. LUKENS, Superintendent.

MISS KATE L. MILES, Assistant Superintendent.

MRS. ROBERT D. CARSON, Assistant Superintendent.

MISS HELEN TILGE, Organist.

HARRY F. SMITH, Secretary.

TEACHERS.

MRS. THOMAS M. EMMES,	MISS EMILY SNITZER,
MISS SARAH McKEOWN,	MISS ELIZABETH McKEOWN,
MISS BESSIE CHAPMAN,	MISS EMILY R. YERKES,
MISS ELSIE M. WILLIAMS,	MISS VERA MAY THORPE,
MISS J. C. KEYSER,	MISS BLANCHE W. WHITE,
MISS CARRIE D. SPEESE,	MISS ANNA W. LONGSTRETH,
MISS MARTHA M. YOUNG,	MISS MARGARET BORDEN,
MISS ELLEN KNIPE,	MISS ELMIRA PARMELEE,
MISS EMELINE R. MOORE,	MISS CARRIE L. THORPE.
MISS HELEN TILGE,	

BEGINNERS' CLASS.

MISS MIRIAM PARTRIDGE, Superintendent.

MISS DOROTHEA SCHELL, Assistant Superintendent.

HOME DEPARTMENT.

MRS. CAROLINE D. SCOTT, Superintendent.

SUNDAY-SCHOOL TEACHERS' ASSOCIATION.

THE PASTOR, President (*ex-officio*).

ASHBEL WELCH, Secretary.

ROBERT A. DAVIES, Treasurer.

EXECUTIVE COMMITTEE.

WILLIAM M. LONGSTRETH, Chairman,

REV. W. BEATTY JENNINGS, D.D.,

WALTER L. SHEPPARD,

WILLIAM R. YOUNG,

MRS. C. M. LUKENS,

MRS. ROBERT D. CARSON,

JOHN J. HENRY,

E. NAUDAIN SIMONS,

MISSIONARY COMMITTEE.

MISS LILLIAN MCCrackEN, Chairman,

MISS V. F. PENROSE,

MISS MARGARET B. WILLIAMS,

ROBERT A. DAVIES,

MISS BLANCHE W. WHITE,

MISS S. W. CARSON.

SYSTEM OF SUNDAY SCHOOL CONTRIBUTIONS.

The Sunday Schools are supported by the Church. All collections and contributions are devoted to missionary purposes under the direction of the Teachers' Association, as follows:

December, January, February, March, April, May: To Home and Foreign Missions.

June, July, August: Board of Ministerial Relief and Board of Missions for Freedmen.

September: Presbyterian Board of Education.

October: Presbyterian Board of Publication and Sabbath-school Work.

November: Presbyterian Orphanage.

SUNDAY-SCHOOL STATISTICS.**Year Ending March 31st, 1909.**

Number of officers, teachers and scholars enrolled:

In Home Schools.....	732
In Home Class Department.....	170
In Somerville Mission School.....	507
In Somerville Home Department.....	32

 Total Sunday-school Membership.....1441

Number of scholars received into Church membership during year:

From the Home Schools.....	14
From Somerville School.....	27

 Total..... 41

Number of members now in full membership of the Church:

Home Schools.....	428
Somerville School.....	169

 Total..... 597

THE SOMERVILLE MISSION CHAPEL

STENTON AVENUE ABOVE CHURCH LANE.

PREACHING SERVICE.

Every Sunday at 11 A. M. and 8 P. M., alternating with the Eastminster Mission, Sixty-fifth Avenue and Twenty-first Street.

SOMERVILLE SUNDAY SCHOOL.

Organized October 25th, 1874.

Meets every Sunday at 2.45 P. M.

SUPERINTENDENT.

JACOB C. BOCKIUS.

ASSOCIATE SUPERINTENDENTS.

THOMAS K. P. HAINES,

HARRY C. THOMPSON.

SECRETARIES.

GEORGE W. WILLIAMS,

SAMUEL J. SCHUBERT,

HENRY STUDENMUND.

ORGANIST.

CHARLES F. GREENWOOD.

MUSICIAN.

SAMUEL J. SCHUBERT.

LIBRARIAN.

JOSEPH GUNN, JR.

SUPERINTENDENT OF HOME DEPARTMENT.

MRS. MARY L. JAKEMAN.

ASSISTANTS.

MRS. JOSEPH GUNN and MRS. W. H. HAINSWORTH.

TEACHERS—MAIN SCHOOL.

WILLIAM T. SEAL,	MRS. FRANCIS M. KNODLE,
THOMAS K. P. HAINES,	MRS. G. W. RICKARD,
JOHN GALLOWAY,	MRS. JAMES G. KITCHEN,
A. A. HODGE,	MISS ALICE T. CARPENTER.
CHARLES F. GREENWOOD,	MISS M. A. SWARTZ,
MISS EMILY MCKEOWN,	MISS EMMA WORTHINGTON,
MISS ALICE A. TURNER,	MISS A. E. CAMPBELL,
MRS. ELVA JENNEY,	MRS. J. E. GRAHAM,
HARRY C. THOMPSON,	MISS RUTH JAKEMAN,
EDWARD C. CUTLER,	THOMAS L. HODGE.

JUNIOR DEPARTMENT.

MRS. FRANCIS KOPP, Superintendent.
MISS LENA PIENING, Secretary and Organist.

TEACHERS.

MISS MARY J. WILLIAMS,	MISS NELLIE HAINSWORTH,
MRS. JOHN LOSKO,	EDWIN H. ROBINSON,
MISS ANNIE PIENING,	MISS MARY SCHUBERT,
MISS JENNIE WHITE.	

PRIMARY DEPARTMENT.

MISS LOTTIE D. TOMLINSON, Superintendent.
MISS EDITH DUNKERLY, Assistant Superintendent.
MISS EMMA KELSH, Secretary.
MISS JENNIE GREASER, Organist.

TEACHERS.

MISS NELLIE DUNKERLY,	MISS EDITH DUNKERLY,
MISS BESSIE TOMLINSON,	MISS LOUISE ROBINSON,
MISS MARY GUNN,	MISS ANNIE SIMPERS,
MISS MABEL V. ROBINSON,	MISS ETHEL WIGNALL,
MISS ETHEL W. WILKINSON.	
MISS MABEL V. ROBINSON, Superintendent of Cradle Roll.	

**SOMERVILLE INTERMEDIATE CHRISTIAN ENDEAVOR
SOCIETY.**

Meets every Sunday evening at 7 o'clock.

OFFICERS.

CHARLES F. GREENWOOD, Superintendent.
MISS ELIZABETH WORTHINGTON, Secretary.
HOWELL TOMLINSON, Treasurer.

CHAIRMEN OF COMMITTEES.

Prayer Meeting.—MISS E. DUNKERLY.
Missionary.—THOMAS KEE.
Lookout.—MISS ESTHER WORTHINGTON.
Social.—MISS E. WORTHINGTON.
Music.—MISS EDITH JAKEMAN.

SOMERVILLE JUNIOR CHRISTIAN ENDEAVOR SOCIETY.

Meets every Sunday evening at 7 o'clock.

OFFICERS.

MISS EMMA WORTHINGTON, Superintendent.
EDWIN H. ROBINSON, Assistant Superintendent.
MISS ETHEL WIGNALL, Assistant Superintendent.
HARRY SCHUBERT, President.
MISS LILY VENABLES, Vice-President.
MISS ELSIE GREASER, Secretary.
MISS E. GOMERINGER, Treasurer.
MISS ALICE JAKEMAN, Organist.
MISS ETHEL WIGNALL, Organist.

SOMERVILLE BOYS' CLUB.

Meets every Tuesday evening at 7.30 o'clock.

BOARD OF MANAGERS.

JOHN GALLOWAY, President.
E. H. ROBINSON, Secretary.
A. A. HODGE, Treasurer.

JOHN W. TOMLINSON, JR.,	THOMAS KEE,
JACOB C. BOCKIUS,	J. C. WILLIAMS,
GEORGE W. WILLIAMS,	JOHN GALLOWAY.

THE CHARTER
OF THE
ENGLISH PRESBYTERIAN CHURCH
IN GERMANTOWN.

1814.

CONSTITUTION

OF

"THE ENGLISH PRESBYTERIAN CHURCH IN GERMANTOWN."

WHEREAS the undersigned Pew Holders in the House of Worship recently erected in Germantown in the County of Philadelphia and Citizens of the Commonwealth of Pennsylvania having associated together as a church and congregation for the purpose of worshipping Almighty God and being desirous of acquiring and enjoying the powers and immunities of a Corporation or Body Politic in Law do declare this instrument of writing as their Constitution Specifying the objects, Articles, Conditions, and Name, Style, or Title, under which they have associated.

ARTICLE 1.

This Corporation shall be called and known by the Name, Style, and Title of "The English Presbyterian Church in Germantown."

ARTICLE 2.

This Corporation shall have full power and authority to make and use one Common Seal with such device and inscription as they may deem proper and the same to break, alter, and renew at their pleasure, and by the

Name, Style, and Title aforesaid shall be able and capable in Law to sue and be sued, plead, and be impleaded in any Court or Courts, before any Judge or Judges, Justice or Justices, in all manner of Suits, Complaints, Pleas, Causes, Matters, and demands whatsoever and all and every matter and thing therein to do in as full and effectual a manner as any other person or persons, bodies Politic and Corporate within the said Commonwealth may or can do and shall be authorized and empowered to make rules, Bye Laws, and ordinances, and to do every thing needful for the good government and support of the affairs of the said Congregation Provided always that the said Bye Laws, Rules, and Ordinances or any of them be not repugnant to the Constitution and Laws of the United States, to the Constitution and Laws of this Commonwealth or to this Instrument.

ARTICLE 3.

The said Corporation by the name, Style, and Title aforesaid shall be able and capable in Law according to the terms and Conditions of this instrument to take, receive, and hold all and all manner of Lands, Tenements, Rents, Annuities, Franchises, and Hereditaments, and any sum or sums of money, and any manner and portion of Goods and Chattels, given and bequeathed unto them to be employed and disposed of according to the Objects, Articles, and Conditions of this Instrument,

or according to the Bye Laws of this Corporation or of the will and intention of the donors Provided that the clear yearly value or income of the Messuages, Houses, Lands, and Tenements, Rents, Annuities, or other Hereditaments and Real Estate of the said Corporation and the Interest of money by them lent shall not exceed the sum of Five hundred pounds.

ARTICLE 4.

SEC. 1. The affairs of the said Corporation shall be managed by Twenty-six Vestry Men, to say, in the first place and until others are duly elected as herein after mentioned, by William Turnbull, Peter Bechtel, Joseph Miller, Conrad Carpenter, Henry Bruner, Issachar Thorp, George Harral, Michael Riter, Henry Toland, John Smith, Samuel Blair, John Lisle, Silas Weir, James Morrow, Stephen Boisbrun, Joseph Jacobs, John McClune, Richard Engle, William Sinclair, William Stuart, Richard McCartney, Jacob Bruner, John Cameron, Robert Bringhurst, Thomas Carter, Robt. Boardman.

SEC. 2. At the first annual meeting of the Corporation the said vestry men above named except those who being elders are vestry men "*ex officio*" Shall be equally divided into Four Classes and shall be drawn by Lot and the offices of the class first drawn shall thereupon be vacated. The offices of the Class Second drawn shall be vacated at the annual election in Eighteen

hundred fifteen. The office of the Class Third drawn shall be vacated at the annual Election in Eighteen hundred and Sixteen and the offices of the Class Fourth and last drawn shall be vacated at the annual Election in Eighteen hundred and Seventeen So that no one of them shall send more than four years successively unless re-elected to which re-election they are hereby declared eligible.

SEC. 3. The said Corporation shall hold an annual election on the first Monday of January in each and every year whereof notice shall be given from the pulpit at least two Sabbaths previous for the purpose of election by ballot vestry men to serve four years to supply the places of those whose office annually become vacant and if by accident an election shall not be held on that day then an Election shall be held for the purpose aforesaid within one month thereafter.

SEC. 4. In case any vacancies shall happen in the said vestry by death, refusal to serve, resignation, or otherwise an Election shall be held by the Corporation as soon as possible thereafter whereof notice shall be given as aforesaid to supply any vacancy and the person or persons so elected shall continue in office during the period for which the person or persons in whose place he or they were elected might have continued, and no longer.

SEC. 5. Every member of the Corporation holding a pew, or seat in their House of Worship at least one year prior to the election and not more than Twelve months in arrear with the rent thereof and none others shall be entitled to vote at the election for vestry men, and none other than members so qualified shall be eligible to that office.

ARTICLE 5.

The vestry men and their successors shall hold four stated meetings, say, on the First Monday of the months of January, April, July, October in every year and adjourned and special meetings from time to time as they may think proper always causing at least two Sabbaths previous notice from the pulpit of such meetings and shall have authority at the first or any other subsequent meeting after the election to choose by Ballot by a Majority of votes out of their Body, a President, Treasurer, and Secretary who shall perform such duties as are implied in the names of their respective appointments whom they shall have power to remove or continue as they or a majority of them at a stated meeting shall deem most for the Benefit of the Corporation, provided however that is shall require Five members of the Vestry to form a Quorum.

ARTICLE 6.

The said vestry men and their successors shall be vested with the whole property of the Corporation, Real,

Personal, and Mixed, and it shall be their duty to rent the Pews, and to receive the rent thereof publick collections, and church dues, keep the House of Worship in good repair, fix and pay the salary of the Pastor, Clerk, and Sexton, in a special manner to take care that the Interest of the debt already contracted and which may hereafter be contracted for the purchase of the ground and Building the House of Worship thereon for the use of this Congregation be regularly paid and provide for and discharge the said Principal debt so soon as the funds of the Corporation will justify that measure and generally to transact the Temporal affairs of the said Corporation as shall be most advantageous and consistent with Christian Obligations and Honour and also to put such rules and ordinances for the purposes aforesaid as may be necessary and proper, and keep fair Books of all their proceedings and accounts of all the monies received and expended by them and shall produce a full settlement of all accounts and lay the same before the members of this Corporation at every annual meeting with all the receipts and vouchers accompanying the same for their perusal and examination.

ARTICLE 7.

Every Member holding the office of Elder of the said Congregation shall *Ex-Officio* be entitled to a seat and voice of the vestry men.

ARTICLE 8.

The said vestry men or any individual of them as such shall not in any case interfere in Concernments of the Constitution of the Presbyterian Church in the United States appertaining to the Pastor or Elders who by said Constitution are invested with proper powers in relation to such Matters.

WILLIAM TAYLOR	ISAAC ROBERDEAU
WILLIAM SHEEPSHANKS	SAML. BLAIR
JACOB MILLER	THOS. PARKER
JACOB RITTENHOUSE	PHILIP WERNER
STEPHEN BOISBRUN	JONATHAN WILLIAMSON
JOHN LISLE	WILLIAM METZ
JOHN CAMERON	HENRY BRUNER
THOMAS DUNN	CONRAD CARPENTER
WM. TURNBULL	RICHARD MACARTNEY
BENJAMIN CARPENTER	JACOB BRUNER
YOST SMITH	ROBT. BORDMAN
JOHN MORROW	SILAS E. WEIR
T. CARTER	JOHN PEASLY
GEO. HARRAL	SAML. BLAIR, JR.
JOSEPH MILLER	JOHN BRUNER
ISSACHAR THORP	JAMES MORROW
WM. STEWART	WILLIAM SINCLAIR
JOSEPH JACOBS	CHARLES FISHER

I Certify that I have examined the foregoing instrument and am of opinion that the objects, Articles, and Conditions therein set forth and contained are Lawful.

JARED INGERSOLL, Attorney-General.

We the subscribers Judges of the Supreme Court of the Commonwealth of Pennsylvania Do Certify to his Excellency the Governor of this Commonwealth that we have perused and examined the above Instrument and concur with Jared Ingersoll Esquire Attorney General of the State in his opinion that the Objects, Articles, and Conditions therein set forth and contained are lawful.

January 4-1814.

WM. TILGHMAN

J. YEATES

H. H. BRECKENRIDGE

PENNSYLVANIA, In the name and by the authority of the Commonwealth of Pennsylvania Simon Snyder Governor of the said Commonwealth to Nathaniel B. Boileau, Esquire Secretary in and for the said Commonwealth SENDS GREETING.

WHEREAS it has been duly certified to me by Jared Ingersoll Esquire Attorney General of the said Commonwealth and by William Tilghman Chief Justice, and Jasper Yeates and Hugh H. Breckenridge Associate Justices of the Supreme Court of Pennsylvania that they have respectively examined the above Act or Instrument for the Incorporation of "The English Presbyterian Church in Germantown" and that they concur in opinion that the Objects, Articles, and Conditions therein set forth and contained are Lawful Now Know You that in pursuance of an Act of the General Assembly passed

the Sixth day of April in the year of our Lord One thousand Seven hundred and ninetyone entitled "An Act to confer on certain Associations of the Citizens of this Commonwealth the Powers and Immunities of Corporations or Bodies Politic in Law." I have transmitted the said Act or Instrument of Incorporation unto you the said Nathaniel B. Boileau, Secretary as aforesaid hereby requiring you to enrol the same at the expense of the applicants to the intent that according to the Objects, Articles, and Conditions therein set forth and contained, the parties may become and be a Corporation or Body Politic in Law and in fact, to have continuance by the Name, Style, and Title in the said Instrument provided and declared.

Simon Snyder Given under my and the Great Seal of the State at Harrisburg this twelfth day of March A. D. One thousand eight hundred and fourteen and of the Commonwealth the Thirty eighth.

By the Governor

W. B. BOILEAU Secy

W. B. Boileau, Secy. Secretary's Office, Harrisburg.

March 12th, 1814.

Enrolled in the office of the Secretary of the Commonwealth in Book No. 1. Page 379 containing a record incorporating sundry Religious, Charitable, and Literary institutions. Witness my hand and the Lesser Seal of the State at Harrisburg the day and year aforesaid.

AMENDMENT

Your Petitioners pray Your Honors that the following Amendment be made in the First Section of the Fourth Article of the said Charter so that the same hereafter shall be as follows, viz:

ARTICLE 4. SECTION 1st "The affairs of the said Corporations shall be managed by a Board of Trustees consisting of Ten Members."

THE CHARTER

OF THE

FIRST PRESBYTERIAN CHURCH
IN GERMANTOWN.

1832.

CONSTITUTION
OF
THE FIRST PRESBYTERIAN CHURCH
IN GERMANTOWN.

WHEREAS the undersigned Citizens of the Commonwealth of Pennsylvania having associated together as a Church and Congregation for the purpose of worshipping Almighty God and being desirous of acquiring and enjoying the powers and immunities of a Corporation or Body Politic in Law do declare this instrument of writing as their Constitution Specifying the Objects, Articles, Conditions, and Name, Style, or Title which they have associated:—

ARTICLE 1.

This Corporation shall be called and known by the Name, Style and Title of “The First Presbyterian Church in Germantown” and shall be under the care of the General Assembly of the Presbyterian Church in the United States.

ARTICLE 2.

This Corporation shall have full power and authority to make and use one common Seal with such device and inscription as they may deem proper and the same to break, alter, renew at their pleasure and by the Name, Style, and Title aforesaid shall be able and capable in

Law to sue and be sued plead and be impleaded in any Court or Courts, before any Judge or Judges, Justice or Justices, in all manner of Suit, Complaints, Pleas, Causes, Matters and Demands whatsoever and all and every Matter and thing therein to do in as full and effectual a manner as any other person or persons, Bodies Politic and Corporate within the said Commonwealth may or can do and shall be authorized and empowered to make rules, Bye Laws and Ordinances and to do everything needfull for the good government and Support of the affairs of the said Congregation, Provided always that the said Bye Laws, Rules and Ordinances or any of them be not repugnant to the Constitution and Laws of the United States to the Constitution and Laws of this Commonwealth or to this Instrument.

ARTICLE 3.

The said Corporation by the name, Style, and Title aforesaid shall be able and capable in Law according to the terms and Conditions of this instrument to take, receive, and hold all and all manner of Lands, Tenements rents, Annuities, Franchises, and Hereditaments, and sum or sums of money, and any manner and portion of Goods and Chattels, given and bequeathed unto them to be employed and disposed of according to the Objects Articles, and Conditions of this Instrument, or according to the Bye Laws of this Corporation or of the will and

intention of the Donors Provided that the clear yearly value or income of the Messuages, Houses, Lands, and Tenements, Rents, Annuities, or other Hereditaments and Real Estate of the said Corporation and the Interest of money by them lent shall not exceed the sum of Five hundred pounds.

ARTICLE 4.

SECTION 1st. The affairs of the said Corporation shall be managed by a Board of Trustees consisting of seven members—viz in the first place and until others are duly elected as hereinafter mentioned Jacob Rittenhouse, John Schaeffer, John Boardman, Matthias R. Miller, John Bruner, Peter Bechtel and Jacob Whartenby.

SECTION 2nd. The said Corporation shall hold an annual election on the first Monday in July in every year (whereof notice shall be given from the pulpit at least two sabbaths previous) for the purpose of electing by ballot trustees to serve for one year, and if from any cause an election shall be held on that day then an election shall be held as soon as conveniently may be afterwards (two weeks notice thereof being given from the pulpit) and the Trustees already in office shall continue to be so until successors shall be duly elected.

SECTION 3rd. In case any vacancy shall happen in the said Board of Trustees by Death, Resignation, Refusal to serve or otherwise, an election shall be held

as soon as may be thereafter (whereof notice shall be given as aforesaid) to supply such vacancy and the person or persons elected shall continue in office until the next general election.

SECTION 4th. All persons worshipping at the said Church and Contributing to the support of the Pastor or the expenses of the Church shall be entitled to vote at election for Pastors and Trustees.

ARTICLE 5.

The Board of Trustees shall hold four stated meetings, to say, on the first Monday of the months of January, April, July and October in every year and adjourned and Special Meetings from time to time as they may think proper of which Meetings whether stated or special the Secretary of the Board shall give to the members notice in writing at least three days previously and shall have authority at the first or any other subsequent meeting after the election to choose by Ballot by a majority of votes out of their Body a President, Treasurer, and Secretary who shall perform such duties as are implied in the names of their respective appointments whom they shall have power to remove or continue as they or a majority of them at a stated meeting shall deem most for the benefit of the Corporation, Provided however that it shall require at least Four Members of the Board to form a Quorum.

ARTICLE 6.

The said Board of Trustees shall be vested with the whole property of the Corporation, Real, Personal, and mixed, and it shall be their duty to collect and receive publick collections and Church dues, keep the House of Worship in good repair fix and pay the salary of the Pastor, Clerk and Sexton and generally to transact the temporal affairs of the said Corporation as shall be advantageous and consistent with Christian Obligation and Honour and also to pass such rules and ordinances for the purposes aforesaid as may be necessary and proper and keep fair Books of all their proceedings and accounts of all the monies received and expended by them and shall produce a full statement of all their accounts and lay the same before the members of this Congregation at every annual meeting with all the receipts and vouchers accompanying the same for their perusal and examination.

JOHN SCHAEFFER
CHARLES F. McCAY
PETER BECHTEL, JR.
STEPHEN BOISBRUN
JNO. S. HENRY
MATHIAS R. MILLER

THOMAS POLLOCK
JACOB WARTENBY
JOHN BRUNER
DANIEL FORTON
JACOB RITTENHOUSE
JOHN BOARDMAN

I Certify that I have perused and examined the foregoing instrument and am of opinion that the Objects, Articles, and Conditions therein set forth and contained

are Lawful—Given under my hand at Harrisburg the twenty seventh day of February, Anno Domini one thousand eight hundred and thirty two, Samuel Douglas, Attorney General of Pennsylvania.

We the subscribers Judges of the Supreme Court of the Commonwealth of Pennsylvania Do Certify to his Excellency the Governor of this Commonwealth that we have perused and examined the above instrument and concur with Samuel Douglas Esquire Attorney General of the State in his opinion that the objects, Articles, and Conditions therein set forth and contained are Lawful.

JOHN B. GIBSON
MOLTON C. ROGERS.
CHARLES HUSTON
JNO. KENNEDY.

PENNSYLVANIA In the name and by the authority of the Commonwealth of Pennsylvania George Wolf, Governor of the said Commonwealth to Samuel McKean Secretary of the said Commonwealth SENDS GREETING.

WHEREAS it has been duly Certified to me by Samuel Douglas Esquire Attorney General of the said Commonwealth and John B. Gibson Chief Justice Molton C. Rogers, Charles Huston and Jno. Kennedy, Associate Justices of the Supreme Courts of Pennsylvania that

they have respectively examined the above Act or Instrument for the Incorporation of The First Presbyterian Church in Germantown and that they concur in opinion that the Objects, Articles and Conditions therein set forth and Contained are Lawful, Now know you that in pursuance of an Act of the General Assembly passed the sixth day of April Ao Di one thousand seven hundred ninety one entitled "An Act to confer on certain associations of the Citizens of this Commonwealth the power and Immunities of Corporation or Bodies Politic in Law" I have transmitted the said Act or Instrument of Incorporation unto you the said Samuel McKean Secretary as aforesaid hereby requiring you to enrol the same at the expense of the applicants to the intent that according to the Objects, Articles, and Conditions therein set forth and contained the parties may become and be a Corporation or Body Politic in Law and in fact, to have continuance by the name, Style, and Title in the said Instrument provided and declared.



Given under my hand and the Great Seal of the State at Harrisburg this twelfth day of June in the year of our Lord one thousand eight hundred and thirty two and of the Commonwealth the fifty sixth.

By the Governor

SAMT. M. McKEAN,
Secy, Comth.

COMMONWEALTH OF PENNSYLVANIA, SECRETARY'S
OFFICE.

Enrolled in Charter Book No. 5, Page 8, containing a record of Acts incorporating sundry, literary, charitable and religious institutions.



Witness my hand and the less Seal of the State at Harrisburg this twelfth day of June in the year of our Lord one thousand eight hundred and thirty two, and of the Commonwealth the fifty sixth.

SAML. MCKEAN.

AMENDMENTS.

Your Petitioners pray your Honorable Court that the following amendments be made to their Charter, viz:—In Article 4, section 2 substitute for the words "first Monday in July" the words "second Wednesday in April," so that that the section thus amended will read "The said Corporation shall hold an annual election on the second Wednesday in April in every year, whereof notice shall be given from the pulpit at least two Sabbaths previous for the purpose of electing by ballot Trustees to serve for one year; and if from any cause, an election shall not be held on that day then an election shall be held as soon as conveniently may be afterwards (two weeks notice thereof being from the pulpit) and the Trustees

already in office shall continue so to be until successors shall be duly elected."

In Article 4, strike out the whole of section three and insert instead thereof, the words "The Board of Trustees shall have power to fill any vacancy or vacancies in their number that may occur between annual elections."

In Article 6, that the wording be changed, so as to read as follows: "Article 6, section 1—The said Board of Trustees shall be vested with the whole property of the Corporation, real, personal, and mixed; it shall be their duty to make and receive all public collections and church dues; keep the House of Worship in good repair; fix and pay the salary of the Pastor, Clerk, and Sexton, and, generally to manage the temporal affairs of the said Corporation, Provided however, in no case shall they incur an indebtedness exceeding the sum of Two thousand dollars, without the previous consent of the Corporation."

"Section 2.—The Trustees shall have power to adopt, revise, alter and amend all needed rules and ordinances for the purposes aforesaid."

"Section 3.—Said Trustees shall keep just and true records of all their proceedings, together with accounts of all money received and disbursed by them; and they shall lay a full statement of all their accounts before the members of the Corporation at every annual meeting thereof."

LIST OF MEMBERS
OF THE
FIRST PRESBYTERIAN CHURCH
IN
GERMANTOWN, PHILADELPHIA.

DATE OF ADMISSION	NAME	ADDRESS
1908.	Ackroyd, Mrs. Priscilla.....	2154 Nedro St.
1878.	Adam, Mrs. John.....	300 Bringhurst St.
1880.	Adam, Matthew.....	300 Bringhurst St.
1894.	Adam, John, Jr.....	5323 Lena St.
1881.	Adams, Mrs. M. Barnett.....	116 Maplewood Ave.
1908.	Adams, Dr. Walter Barnett.....	116 Maplewood Ave.
1899.	Adams, Lorenzo J.....	Lester, Delaware County, Pa.
1899.	Adams, Mrs. Lorenzo J.....	Lester, Delaware County, Pa.
1902.	Adams, James B.....	611 E. Chelten Ave.
1902.	Adams, Walker J.....	611 E. Chelten Ave.
1905.	Adams, William Seymour.....	611 E. Chelten Ave.
1905.	Adams, Joseph Francis.....	611 E. Chelten Ave.
1908.	Alder, Eugene Charles.....	5213 Archer St.
1902.	Allen, James J.....	6318 Burbridge St.
1902.	Allen, Mrs. James J.....	6318 Burbridge St.
1892.	Allison, Mrs. Richard.....	Medary Ave. and Beechwood St.
1906.	Allison, Ethel C.....	Medary Ave. and Beechwood St.
1892.	Allison, Henry.....	England.
1892.	Allison, Mrs. Henry.....	England.
1901.	Allison, Thomas.....	1602 Chancellor St.
1896.	Allison, John DeR.....	Boma, Congo Free State, W.C. Africa.
1887.	Allison, Mrs. John DeR.....	Boma, Congo Free State, W.C. Africa.
1886.	Amies, Mrs. William.....	Torresdale, Pa.
1901.	Anderson, Eugene H.....	5305 Germantown Ave.
1901.	Anderson, Mrs. Eugene H.....	5305 Germantown Ave.
1909.	Andrus, Dr. Walter.....	5913 Greene St.
1907.	Anthony, Elsie Hall.....	5656 Boyer St.
1904.	Archibald, Robert.....	Haines and Chew Sts.
1905.	Armbruster, Mrs. J. L.....	6967 Musgrove St.
1906.	Atmore, Emily M.....	6041 Norwood St.
1873.	Axford, Mrs. John.....	343 E. Chelten Ave.
1894.	Axford, William.....	343 E. Chelten Ave.
1894.	Axford, Edward.....	6120 Ross St.
1902.	Bacheller, Birney C.....	Brooklyn, N. Y.

DATE OF ADMISSION	NAME	ADDRESS
1890.	Bachelor, Mary.....	5648 Chew St.
1891.	Bacon, Mrs. Albert E.....	5136 Newhall St.
1886.	Bader, Leona.....	127 W. Gorgas Lane.
1893.	Bains, Mrs. Geo. B.....	457 Hansberry St.
1899.	Baldwin, Ada.....	5614 Boyer St.
1899.	Baldwin, Louise.....	5614 Boyer St.
1905.	Baldwin, Isabel Thelma.....	5614 Boyer St.
1906.	Baldwin, James K.....	5614 Boyer St.
1908.	Balfour, Alexander.....	233 E. Penn St.
1881.	Ballantyne, Alexander.....	34 W. Duval St.
1879.	Ballantyne, Mrs. Alexander.....	34 W. Duval St.
1888.	Ballantyne, Mrs. Walter.....	34 W. Duval St.
1908.	Banks, Mrs. Mary G.....	134 W. Chelten Ave.
1908.	Banks, Jennie C.....	134 W. Chelten Ave.
1905.	Barbour, James D.....	28 E. Seymour St.
1905.	Barbour, Mrs. James D.....	28 E. Seymour St.
1902.	Barker, James.....	827 Woodlawn Ave.
1898.	Barnes, Charles H.....	423 E. Haines St.
1888.	Barnes, Mrs. Charles H.....	423 E. Haines St.
1909.	Barnes, Sara K.....	423 E. Haines St.
1899.	Barnes, Howard L.....	126 Pleasant St.
1890.	Barclay, Rebecca.....	5807 Germantown Ave.
1884.	Barry, Mrs. Elizabeth.....	52 W. Penn St.
1892.	Barry, John.....	52 W. Penn St.
1903.	Barton, Dr. Clyde Edwin.....	151 W. Coulter St.
1903.	Barton, Mrs. Clyde Edwin.....	151 W. Coulter St.
1908.	Barton, George W.....	73 E. Haines St.
1908.	Barton, Mrs. George W.....	73 E. Haines St.
1890.	Baylis, Mrs. Charles E.....	5541 Chew St.
1888.	Beach, Charles.....	Atlantic City.
1870.	Beach, Mrs. Elizabeth D.....	Atlantic City.
1901.	Bean, Mrs. William Perry.....	2912 N. Franklin St.
1905.	Beatty, J. Henry.....	172 Maplewood Ave.
1905.	Beatty, Mrs. J. Henry.....	172 Maplewood Ave.
1902.	Beatty, Mary Mays.....	172 Maplewood Ave.
1902.	Beatty, Frances A.....	172 Maplewood Ave.
1902.	Beatty, Emily A.....	172 Maplewood Ave.
1903.	Beatty, Reading K.....	172 Maplewood Ave.
1904.	Beatty, Charles Henry.....	172 Maplewood Ave.
1908.	Beck, George H.....	4845 Pulaski Ave.
1908.	Beck, Mrs. George H.....	4845 Pulaski Ave.
1898.	Bedford, William.....	5325 Germantown Ave.
1898.	Bedford, Mrs. William.....	5325 Germantown Ave.
1899.	Beesley, Mrs. Bartholomew W....	28 W. Coulter St.
1898.	Belville, J. Edgar, M.D.....	5915 Greene St.
1901.	Belville, Caroline E.....	19 W. Walnut Lane.

DATE OF ADMISSION	NAME	ADDRESS
1901.	Belville, Mary G.....	19 W. Walnut Lane.
1908.	Benner, Henry George, Jr.....	6660 Musgrove St.
1899.	Benner, Mrs. Henry George, Jr....	6660 Musgrove St.
1885.	Benson, Mrs. Robert J.....	6029 Beechwood St.
1896.	Benson, Mary E.....	6029 Beechwood St.
1885.	Bernhard, Mrs. Sarah E.....	579 E. Haines St.
1895.	Bernhard, Margaret.....	579 E. Haines St.
1899.	Bernhard, William M.....	145 E. Walnut Lane.
1901.	Bernhard, Mrs. William M.....	145 E. Walnut Lane.
1905.	Bevan, Elizabeth.....	226 Springer St.
1880.	Bickley, Mrs. Robert.....	404 E. Walnut Lane.
1903.	Bingham, Mary V.....	Moreland Ave. & Huron St., Ch. Hill.
1890.	Birch, William Elwood.....	256 Armat St.
1888.	Birch, Mrs. William Elwood.....	256 Armat St.
1904.	Bishop, Mrs. Alfred S.....	72 E. Walnut Lane.
1895.	Bitters, Howard M.....	404 School Lane.
1895.	Bitters, Mrs. Howard M.....	404 School Lane.
1902.	Bitters, Jessie May.....	404 School Lane.
1888.	Black, James Simpson.....	442 E. Haines St.
1890.	Black, Mrs. James Simpson.....	442 E. Haines St.
1904.	Blackwood, James D.....	5346 Wayne Ave.
1904.	Blackwood, Mrs. James D.....	5346 Wayne Ave.
1904.	Blackwood, Dr. J. Douglas.....	5346 Wayne Ave.
1901.	Blair, Robert.....	Woodlawn and Bloyd Sts.
1901.	Blair, Mrs. Robert.....	Woodlawn and Bloyd Sts.
1881.	Bockius, Jacob C.....	44 W. Coulter St.
1881.	Bockius, Mrs. Jacob C.....	44 W. Coulter St.
1898.	Bockius, Mrs. Mary J.....	340 Wister St.
1900.	Bodle, Dr. E. Schuyler.....	134 W. Cheltenham Ave.
1900.	Bodle, Mrs. Byron B.....	242 Winona Ave.
1894.	Boggs, Nettie Palmer.....	
1889.	Boileau, Mrs. Isabel B.....	North Wales, Pa.
1905.	Bolton, Mrs. Rose Evelyn.....	Locust Ave. and Bloyd St.
1893.	Borden, Dr. Walter A.....	1122 Walnut St.
1893.	Borden, Mrs. Walter A.....	1122 Walnut St.
1908.	Borden, Majorie Van Horn.....	6825 Cresheim Road.
1876.	Bosworth, Mrs. Jane.....	272 Ashmead St.
1898.	Bowles, Elizabeth.....	6035 Stenton Ave.
1903.	Boyd, Samuel W. C.....	260 Queen Lane.
1903.	Brackett, Mrs. Wilbur F.....	122 E. Duval St.
1885.	Bramwell, Walter.....	5017 N. Sixth St.
1877.	Brear, Mrs. Isabella A.....	105 W. Seymour St.
1906.	Brewster, Walter A.....	159 Harvey St.
1906.	Brewster, Mrs. Walter A.....	159 Harvey St.
1905.	Brey, Mrs. Caroline.....	168 School Lane.
1908.	Briggs, Mrs. Keturah.....	80 E. Walnut Lane.

DATE OF ADMISSION	NAME	ADDRESS
1882.	Britton, Mrs. Frank.....	60 E. Coulter St.
1908.	Britton, Norma L.....	60 E. Coulter St.
1901.	Bronson, Mrs. James E.....	42 W. Chelten Ave.
1904.	Brook, Mrs. H. J.....	Medary St. and Stenton Ave.
1906.	Brook, Thomas William.....	Medary St. and Stenton Ave.
1887.	Brooker, Mrs. Irene Yost.....	115 E. Washington Lane.
1894.	Brookley, Mrs. Charles.....	Earlham Terrace.
1904.	Brookley, Mary S.....	Earlham Terrace.
1906.	Brooks, William T.....	6115 Norwood St.
1906.	Brooks, Wilfred.....	England.
1898.	Brown, Isabella.....	41 W. Upsal St.
1898.	Brown, Barbara.....	41 W. Upsal St.
1898.	Brown, Margaret.....	41 W. Upsal St.
1898.	Brown, Anna R.....	41 W. Upsal St.
1891.	Brown, Mrs. William Henry.....	35 E. Haines St.
1904.	Brown, Laura Ellis.....	Stenton Ave.
1908.	Brown, Dr. Wistar P.....	42 Queen St.
1908.	Brown, Mrs. Wistar P.....	42 Queen St.
1891.	Bruce, William Horace.....	5211 Wayne Ave.
1887.	Buchanan, Jennie Smith.....	20 Gowen Ave., Mt. Airy.
1909.	Buggey, William.....	6109 Stenton Ave.
1899.	Buggey, Mrs. William.....	6109 Stenton Ave.
1908.	Burbage, Mrs. D. P.....	623 Locust Ave.
1908.	Burbage, Minne D.....	623 Locust Ave.
1900.	Burgess, Mrs. Estelle S.....	164 Maplewood Ave.
1908.	Burns, Susan.....	705 Church Lane.
1906.	Butler, Dorsey.....	1325 Girard Ave.
1906.	Butler, Mrs. Dorsey.....	1325 Girard Ave.
1896.	Buzby, Mrs. Louisa.....	7432 Devon St., Mt. Airy.
1876.	Cairns, Mrs. James G.....	219 Tabor Road, Olney.
1894.	Callanan, Mrs. George D.....	N. Darien St.
1899.	Cameron, Christine H.....	Taiku, Korea.
1874.	Campbell, Mrs. Archibald.....	416 W. Chelten Ave.
1880.	Campbell, Arthur W.....	416 W. Chelten Ave.
1875.	Campbell, Laura H.....	416 W. Chelten Ave.
1875.	Campbell, A. Elisabeth.....	416 W. Chelten Ave.
1889.	Campion, Mrs. Herbert G.....	117 Gorgas Lane.
1895.	Cannon, William R.....	49 E. Bringham St.
1895.	Cannon, Mrs. William R.....	49 E. Bringham St.
1901.	Cannon, Mary Moland.....	49 E. Bringham St.
1904.	Cannon, William Henry.....	49 E. Bringham St.
1904.	Cannon, James Crawford,	49 E. Bringham St.
1891.	Carbutt, Mrs. John.....	Oxford, S. C.
1892.	Carbutt, May.....	Oxford, S. C.
1892.	Carbutt, Florence.....	Oxford, S. C.
1905.	Carbutt, Robert F.....	Oxford, S. C.

DATE OF ADMISSION	NAME	ADDRESS
1898.	Carbutt, John E.....	5018 Greene St.
1898.	Carbutt, Mrs. John E.....	5018 Greene St.
1903.	Carlisle, John H.....	Mt. Airy.
1907.	Carlisle, Mrs. Olivia.....	Logan St., cor. Germantown Ave.
1887.	Carpenter, Mrs. Catherine T.....	121 Maplewood Ave.
1887.	Carpenter, Alice T.....	121 Maplewood Ave.
1891.	Carson, Mrs. Robert D.....	419 W. Rittenhouse St.
1907.	Carson, Helen Graham.....	419 W. Rittenhouse St.
1888.	Carson, Susan Waugh.....	182 Maplewood Ave.
1893.	Carson, Thomas Duncan.....	182 Maplewood Ave.
1887.	Carson, Mrs. Thomas Duncan.....	182 Maplewood Ave.
1900.	Carter, Mrs. Jacob G.....	20 E. Walnut Lane.
1900.	Carter, Emma T.....	20 E. Walnut Lane.
1899.	Cathers, Mrs. Charles W.....	6035 Magnolia Ave.
1889.	Chaffee, Gertrude.....	232 E. Price St.
1908.	Chaffee, Lydia M.....	232 E. Price St.
1897.	Chapman, Edwin H.....	122 W. Washington Lane.
1908.	Chapman, Mrs. Edwin H.....	122 W. Washington Lane.
1898.	Chapman, Harry O.....	312 W. Duval St.
1898.	Chapman, Mrs. Harry O.....	312 W. Duval St.
1898.	Chapman, Elizabeth M.....	312 W. Duval St.
1895.	Christine, Flora E.....	Wakefield St. above Coulter.
1904.	Clafin, Mrs. Elmira D.....	161 Hansberry St.
1904.	Clafin, Louise S.....	161 Hansberry St.
1904.	Clafin, Alice E.....	161 Hansberry St.
1905.	Clark, William James.....	24 S. Church St., Doylestown, Pa.
1903.	Clark, Mrs. William James.....	24 S. Church St., Doylestown, Pa.
1894.	Clarke, Katharine M.....	5321 Knox St.
1908.	Clayton, Mrs. Sarah Jane.....	6261 Stenton Ave.
1894.	Clough, Mary.....	The St. James.
1901.	Clough, Gertrude E.....	213 E. Sedgwick St.
1906.	Clutton, Hannah E.....	972 Locust Ave.
1900.	Cochran, Mrs. Elizabeth.....	165 E. Walnut Lane.
1895.	Collins, William C.....	121 E. Mt. Pleasant Ave.
1895.	Collins, Mrs. William C.....	121 E. Mt. Pleasant Ave.
1899.	Collison, Hallowell D.....	West Creek, N. J.
1889.	Condé, Charles A.....	44 E. Walnut Lane.
1889.	Condé, Mrs. Charles A.....	44 E. Walnut Lane.
1907.	Connelly, Lois.....	130 W. Duval St.
1905.	Conrad, Mrs. M. W.....	32 E. Coulter St.
1906.	Cookman, Earl C.....	335 W. School Lane.
1876.	Cooley, Thomas.....	5680 Morton St.
1874.	Cooley, Mrs. Thomas.....	5680 Morton St.
1875.	Cooley, Clara L.....	5680 Morton St.
1895.	Cooley, Millicent M.....	5680 Morton St.
1907.	Cooper, Milton C.....	153 W. Washington Lane.

DATE OF ADMISSION	NAME	ADDRESS
1907.	Cooper, Mrs. Milton C.	153 W. Washington Lane.
1872.	Coulston, Kate.	21 E. Price St.
1909.	Courtney, Helen May.	5516 Boyd St.
1895.	Cowan, Sarah J.	
1878.	Craven, Emma.	417 W. School Lane.
1896.	Cressman, Newton F.	140 Phil-Ellena St.
1902.	Crocker, Frederic J.	Oak Lane and York Road.
1899.	Crocker, Mrs. Wm. B.	3 Ware St., Boston.
1883.	Croft, Mrs. Jacob R.	5216 Knox St.
1883.	Croft, Ida M.	5216 Knox St.
1889.	Croft, Alice.	5216 Knox St.
1901.	Cromwell, Mrs. James.	1513 Girard Ave.
1887.	Cronin, Mrs. Charles I.	78 E. Stewart Ave., Lansdowne, Pa.
1900.	Crowell, Mrs. Wilmer G.	3820 Spruce St.
1887.	Crowther, Frank.	443 Wister St.
1894.	Crowther, Mrs. Frank.	443 Wister St.
1883.	Culbertson, Jane.	5029 Keyser St.
1888.	Curry, Robert.	56 Nippon St.
1890.	Cutler, Edward C.	230 School Lane.
1890.	Cutler, Mrs. Edward C.	230 School Lane.
1904.	Cutler, Frances Amelia.	230 School Lane.
1905.	Cutler, James Benjamin.	230 School Lane.
1891.	Dallas, Margaret J.	168 Herman St.
1879.	Dalton, Mrs. James, Jr.	3446 N. Twenty-third St.
1906.	Datesman, Florence L.	5349 Wayne Ave.
1908.	Davenport, Mrs. Martha.	6150 Lambert St.
1892.	David, Edward M.	226 E. Penn St.
1892.	David, Mrs. Edward M.	226 E. Penn St.
1904.	David, William Morris.	226 E. Penn St.
1905.	David, Anna Knight.	226 E. Penn St.
1906.	David, Edward Wandell.	226 E. Penn St.
1902.	David, James O.	321 E. Walnut Lane.
1902.	David, Mrs. James O.	321 E. Walnut Lane.
1905.	David, Dorothy.	321 E. Walnut Lane.
1902.	Davidyan, Nathaniel K.	Moorestown, N. J.
1899.	Davies, Robert A.	139 E. Walnut Lane.
1899.	Davies, Mrs. Robert A.	139 E. Walnut Lane.
1903.	Davis, Charles C.	1133 Arrott St., Frankford.
1906.	Davis, Mrs. Charles C.	1133 Arrott St., Frankford.
1892.	Davis, Mamie C.	432 W. Woodlawn Ave.
1901.	Davis, William E.	5636 Utah St.
1901.	Davis, Mrs. William E.	5636 Utah St.
1904.	Davis, Mrs. Katherine M.	400 W. Stafford ² St.
1907.	Davis, John Barry.	52 W. Penn St.
1908.	Davis, Charles H.	6101 Stenton Ave.
1894.	Davison, Florence May.	Colorado Springs, Colo.

DATE OF ADMISSION	NAME	ADDRESS
1898.	Davison, Mrs. William M.....	232 W. Willow Grove Ave.
1904.	Davison, William M., Jr.....	30 Pelham Road.
1904.	Davison, Mrs. William M., Jr.....	30 Pelham Road.
1908.	Day, Mrs. Ella T.....	5542 Devon St.
1886.	Dearlove, Mrs. Henry H.....	69 Ashmead St.
1907.	Decker, Mrs. Annie.....	Somerville Ave., Olney.
1905.	Decker, Clara.....	Somerville Ave., Olney.
1907.	Decker, Marie.....	Somerville Ave., Olney.
1907.	DeLong, Dr. Percy.....	Hamburg, Pa.
1897.	Denham, Arthur.....	119 Gorgas Lane, Mt. Airy.
1897.	Denham, Mrs. Arthur.....	119 Gorgas Lane, Mt. Airy.
1893.	Denise, Mabel W.....	271 W. Haines St.
1871.	Dennisson, Samuel G.....	5530 Greene St.
1871.	Dennisson, Mrs. Samuel G.....	5530 Greene St.
1908.	Denniston, Paul H.....	238 Winona Ave.
1908.	Denniston, Mrs. Paul H.....	238 Winona Ave.
1871.	Dingas, Sarah C.....	146 E. Duval St.
1900.	Dinsmore, Mrs. E. W.....	412 W. Chelten Ave.
1901.	Doane, Joseph A.....	
1909.	Dobbin, William.....	222 W. Haines St.
1881.	Doherty, Mrs. John.....	5725 Knox St.
1883.	Doherty, Edward G.....	5911 McCallum St.
1883.	Doherty, Mrs. Edward G.....	5911 McCallum St.
1907.	Doherty, Bessie Morris.....	5911 McCallum St.
1908.	Doherty, William A.....	5911 McCallum St.
1905.	Doriss, Howard.....	37 W. Upsal St.
1862.	Dougherty, James.....	40 E. Coulter St.
1902.	Dougherty, Mrs. Richard I.....	
1902.	Dubree, Mrs. John Henry.....	1721 Dounton St.
1905.	Dudgeon, Mrs. Agnes R.....	5215 Knox St.
1881.	Duffield, Mary C.....	141 W. School Lane.
1881.	Duffield, Anna.....	141 W. School Lane.
1888.	Duncan, Mrs. Samuel.....	5735 Knox St.
1881.	Dungan, Florence.....	Rahway, N. J.
1893.	Dunkerly, Joseph W.....	Bloomfield, Neb.
1888.	Dunkerly, Mrs. Joseph W.....	6159 Lambert St.
1899.	Dunkerly, Edith.....	6159 Lambert St.
1894.	Dunkerly, Nellie.....	6159 Lambert St.
1904.	Dunkerly, Miller.....	6159 Lambert St.
1905.	Dunkerly, Louise Schofield.....	6159 Lambert St.
1885.	Dunlop, Mrs. Charles.....	115 E. Phil-Ellena St.
1895.	Dunn, Robert D.....	6328 Norwood Ave.
1895.	Dunn, Mrs. Thomas J.....	256 Apsley St.
1907.	Dwyer, Anna.....	3317 N. Eleventh St.
1900.	Dyson, Mrs. Richard F.....	5120 Lena St..
1879.	Edwards, John.....	335 Church Lane.

DATE OF ADMISSION	NAME	ADDRESS
1880.	Edwards, Mrs. John.....	335 Church Lane.
1879.	Edwards, Margaret.....	335 Church Lane.
1894.	Edwards, Hugh M.....	2132 Wallace St.
1894.	Edwards, Thomas.....	53 E. Haines St.
1906.	Edwards, Earl S.....	5514 Morris St.
1906.	Edwards, Mrs. Earl S.....	5514 Morris St.
1908.	Egner, Lucy Anthrum.....	5542 Devon St.
1909.	Egner, Harry.....	5542 Devon St.
1881.	Ekron, Annie J.....	77 E. Coulter St.
1898.	Elliott, Edith.....	5156 Pulaski Ave.
1898.	Elliott, Gertrude S.....	5156 Pulaski Ave.
1901.	Emmes, Thomas M.....	246 E. Haines St.
1894.	Emmes, Mrs. Thomas M.....	246 E. Haines St.
1888.	Enderly, William.....	225 Church Lane.
1906.	Erdman, Mrs. W. J.....	5511 Morris St.
1906.	Erdman, Frederick.....	5511 Morris St.
1907.	Ernst, Mrs. George H.....	6208 Clearview Ave.
1894.	Etchells, Elwood W.....	6317 Beechwood St.
1890.	Etchells, Mrs. Elwood W.....	6317 Beechwood St.
1907.	Etherington, Burton H.....	441 Hansberry St.
1907.	Etherington, Mrs. Burton H.....	441 Hansberry St.
1902.	Evans, Edward A.....	5138 Keyser St.
1907.	Evans, Mrs. Edward A.....	5138 Keyser St.
1908.	Evans, Emily.....	5138 Keyser St.
1899.	Evans, Mrs. Harry.....	53 Earham St.
1904.	Fallom, John Francis.....	Bound Brook, N. J.
1902.	Farmer, Mrs. Jennie J.....	314 E. Rittenhouse St.
1907.	Ferguson, Mrs. Joseph C.....	418 W. Cheltenham Ave.
1907.	Ferguson, Walter Black.....	418 W. Cheltenham Ave.
1907.	Ferguson, Emily W.....	418 W. Cheltenham Ave.
1909.	Ferguson, Edwin Paul.....	418 W. Cheltenham Ave.
1898.	Field, Mrs. Thomas R.....	232 W. Willow Grove Ave.
1893.	Findlay, Mrs. M. M.....	346 Shedaker St.
1906.	Firth, Joseph.....	Charlotte, N. C.
1895.	Firth, Mrs. Joseph.....	Charlotte, N. C.
1900.	Fisher, Miranda.....	5221 Knox St.
1908.	Flavell, George K.....	5438 Wayne Ave.
1895.	Fleming, James P.....	48 E. Washington Lane.
1905.	Fleu, Girdon.....	6320 Morton St.
1896.	Fling, Mrs. George R.....	251 Ramsey St., St. Paul, Minn.
1894.	Forman, Mrs. Henry.....	India.
1886.	Foreman, Lucile.....	Aintab, Turkey.
1908.	Forshee, Martha Sayers.....	815 Church Lane.
1908.	Forshee, Bertha.....	815 Church Lane.
1900.	Fort, Pierson T.....	414 W. Stafford St.
1900.	Fort, Mrs. Pierson T.....	414 W. Stafford St.

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1898.	Fortescue, Horace.....	Stenton Ave. bel. Gorgas Lane.
1899.	Fortescue, Mrs. Horace.....	Stenton Ave. bel. Gorgas Lane.
1900.	Fortescue, Mrs. Maria B.....	Stenton Ave. below Gorgas Lane.
1905.	Foster, Esther.....	4 Penn's Court.
1903.	Fox, Mrs. John E.....	5611 Utah St.
1901.	Frazee, Clarence A.....	438 E. Tulpehocken St.
1901.	Frazee, Mrs. Clarence A.....	438 E. Tulpehocken St.
1909.	Frazee, Claude C.....	438 E. Tulpehocken St.
1905.	Freas, Mrs. Jacob.....	E. Haines St. beyond Stenton Ave.
1876.	Freed, Laura A.....	5940 McCallum St.
1901.	Freed, Mrs. J. Markley.....	531 Hansberry St.
1907.	Freeman, Mrs. William Coleman....	St. Martin's, Chestnut Hill.
1903.	Freemantle, Mrs. F. C.....	1522 Locust St.
1893.	French, Lousia F.....	235 W. Rittenhouse St.
1888.*	Fretz, I. Newton.....	40 Pastorius St.
1888.	Fretz, Mrs. I. Newton.....	40 Pastorius St.
1903.*	Fritz, Sparta.....	159 Maplewood Ave.
1894.	Fritz, Mrs. Sparta.....	159 Maplewood Ave.
1904.	Frost, Mrs. Henry W.....	235 W. School Lane.
1904.	Frost, Ellinwood A.....	235 W. School Lane.
1904.	Frost, Inglis F.....	235 W. School Lane.
1904.	Frost, Elizabeth S.....	235 W. School Lane.
1905.	Frost, Hillegarde.....	235 W. School Lane.
1905.	Frost, Elfreda.....	235 W. School Lane.
1884.	Fulton, Nancy.....	5819 Knox St.
1902.	Furey, Edgar V.....	1726 Cayuga St.
1896.	Gabel, John C.....	117 W. Washington Lane.
1894.	Gaede, Mrs. A. Henry.....	4417 Germantown Ave.
1898.	Galbraith, Gilbert S.....	143 Maplewood Ave.
1898.	Galbraith, Mrs. Gilbert S.....	143 Maplewood Ave.
1900.	Galloway, Mrs. Margaret.....	6318 Beechwood St.
1900.	Galloway, John.....	6318 Beechwood St.
1890.	Galloway, Mrs. John.....	6318 Beechwood St.
1900.	Gardiner, Mrs. Martha E.....	521 Hansberry St.
1905.	Gardiner, Florence.....	521 Hansberry St.
1871.	Garrett, Elizabeth W.....	165 W. Chelten Ave.
1874.	Garrett, Emma N.....	165 W. Chelten Ave.
1904.	Garvey, Rebecca.....	6026 Germantown Ave.
1870.	Garvin, Mary.....	37 Pastorius St.
1887.	Gaw, Mrs. William W.....	1636 Lafayette St., Denver, Col.
1886.	Geere, Anna.....	745 E. Woodlawn Ave.
1904.	George, Morris Franklin.....	Ogontz Ave. and City Line.
1893.	George, Mrs. Morris Franklin.....	Ogontz Ave. and City Line.
1903.	Gilfillan, John.....	47 E. School Lane.
1903.	Gilfillan, John, Jr.....	47 E. School Lane.
1904.	Gilfillan, Robert Thomas.....	47 E. School Lane.

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1905.	Gilfillan, Sarah.....	47 E. School Lane.
1896.	Gill, Mrs. Charles B.....	Flatwood, Ala.
1900.	Gilmore, Robert A.....	Haines St., near Chew St.
1904.	Gilmore, Mrs. Robert A.....	Haines St., near Chew St.
1908.	Glass, Mrs. Isabella.....	180 W. Price St.
1904.	Gleason, George.....	Osaka, Japan.
1904.	Gleason, Mrs. George.....	Osaka, Japan.
1891.	Glendinning, Mrs. John F.....	Atlantic City, N. J.
1907.	Glenn, Mrs. Robert James.....	180 W. Price St.
1907.	Glenn, Robert James.....	180 W. Price St.
1901.	Gomeringer, Susie W.....	Haines St. and Stenton Ave.
1908.	Goodfellow, Arthur N.....	105 W. School Lane.
1899.	Goodwin, Mrs. Mary.....	342 Armat St.
1904.	Graffin, William F.....	57 Westview Ave.
1904.	Graffin, Mrs. William F.....	57 Westview Ave.
1903.	Graham, D. Barry.....	5036 Tacoma St.
1903.	Graham, Mrs. D. Barry.....	5036 Tacoma St.
1908.	Graham, Walter James.....	5036 Tacoma St.
1890.	Graham, Mrs. Jane E.....	Beechwood St. and Church Lane.
1908.	Graham, Elizabeth.....	134 W. Chelton Ave.
1902.	Gramm, Mrs. Conrad.....	5200 Wayne Ave.
1906.	Gramm, Harris.....	5200 Wayne Ave.
1898.	Gramm, Mrs. Lizzie Y.....	2089 Washington Ave., Denver, Col.
1903.	Gramm, Paul Francis.....	2089 Washington Ave., Denver, Col.
1905.	Gramm, Stanley.....	2089 Washington Ave., Denver, Col.
1893.	Gray, Mrs. Walter N.....	329 W. School Lane.
1893.	Greaser, Clara B.....	6055 Stenton Ave.
1902.	Greaser, Jennie.....	6055 Stenton Ave.
1907.	Greaser, Elsie B.....	6055 Stenton Ave.
1904.	Greenwood, Charles Francis.....	48 W. Chelton Ave.
1903.	Gribbel, Mrs. Wakeman G.....	319 Moreland Ave., St. Martin's, C.H.
1909.	Grier, Jay R.....	5134 Newhall St.
1904.	Griffin, Eliza.....	228 Queen Lane.
1908.	Griffiths, William Wiederseim.....	6222 Clearview Ave.
1908.	Griffiths, Mrs. William Wiederseim.....	6222 Clearview Ave.
1882.	Grimes, William Ellis.....	North Deer Isle, Maine.
1882.	Grimes, Mary J.....	North Deer Isle, Maine.
1905.	Groben, Clarence Spencer.....	119 W. Sharpnack St.
1907.	Groben, Florence D.....	119 W. Sharpnack St.
1908.	Guitner, Emma.....	119 Maplewood Ave.
1902.	Gull, Caroline.....	8313 Norwood St., Chestnut Hill.
1887.	Gunn, Joseph.....	6316 Beechwood St.
1877.	Gunn, Mrs. Joseph.....	6316 Beechwood St.
1899.	Gunn, Joseph Henry.....	6316 Beechwood St.
1899.	Gunn, Mary Isabel.....	6316 Beechwood St.
1903.	Haig, Charles Anthony.....	5919 Morton St.

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1894.	Haig, Mrs. Charles A.	5919 Morton St.
1896.	Haines, Thomas K. P.	5020 Knox St.
1900.	Haines, Mrs. Thomas K. P.	5020 Knox St.
1903.	Haines, Nellie Wallace.	262 Montana St.
1907.	Hainsworth, William H.	5940 Beechwood St.
1907.	Hainsworth, Mrs. William H.	5940 Beechwood St.
1907.	Hainsworth, Nellie.	5940 Beechwood St.
1860.	Halford, Mrs. Joseph.	Wildwood, N. J.
1878.	Halford, John J.	Wildwood, N. J.
1885.	Halford, Mary J.	Wildwood, N. J.
1890.	Halford, Charles W.	254 E. Walnut Lane.
1890.	Halford, Mrs. Charles W.	254 E. Walnut Lane.
1904.	Halford, Dorothy J.	254 E. Walnut Lane.
1882.	Hallowell, Ella Irene.	5322 Magnolia Ave.
1879.	Hamilton, Mrs. Robert.	40 E. Coulter St.
1902.	Hamilton, Nellie.	40 E. Coulter St.
1883.	Hammer, John B.	37 Pastorius St.
1894.	Hammer, Hannah S.	37 Pastorius St.
1901.	Hammer, Mary E.	37 Pastorius St.
1904.	Hammer, John Blakely.	37 Pastorius St.
1907.	Hammer, Thomas C. P.	37 Pastorius St.
1890.	Handsberry, Ellie.	5222 Germantown Ave.
1902.	Handsberry, Sue B.	5222 Germantown Ave.
1907.	Hanna, Sarah J.	319 E. Walnut Lane.
1906.	Hardcastle, Louis.	Stenton Ave. and Spencer St.
1901.	Harkinson, Marion C., 3d.	5333 Germantown Ave.
1900.	Harmer, Mrs. L. Howard.	16 E. Walnut Lane.
1890.	Harrington, Melvin H.	112 W. Upsal St.
1890.	Harrington, Mrs. Melvin H.	112 W. Upsal St.
1898.	Harrington, Arthur.	112 W. Upsal St.
1908.	Harrington, Mary Helen.	112 W. Upsal St.
1894.	Harrison, Mrs. George.	6324 N. Twenty-first St.
1901.	Harrison, Elsie P.	6324 N. Twenty-first St.
1905.	Harrison, Alice Chandler.	6324 N. Twenty-first St.
1902.	Harrison, Mrs. Harriet T.	2132 Grange St.
1902.	Harrison, Hilda.	2132 Grange St.
1899.	Hart, Mrs. William.	145 Harvey St.
1899.	Hart, Elizabeth B.	145 Harvey St.
1899.	Hart, William H.	145 Harvey St.
1900.	Hart, Dr. Russell T.	145 Harvey St.
1880.	Hawley, Miss Emeline A.	428 High St.
1907.	Hayward, Mrs. W. F.	5339 Wakefield St.
1907.	Hayward, Daisy A.	5339 Wakefield St.
1888.	Heckroth, John A.	465 E. Penn St.
1880.	Heckroth, Mrs. John A.	465 E. Penn St.
1907.	Heckroth, Albert J.	5648 Devon St.

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1907.	Heckroth, Mrs. Albert J.....	5648 Devon St.
1904.	Heckroth, Florence Mabel.....	E. Wister St., Wister Station.
1896.	Heid, Mrs. Joseph.....	Overbrook, Pa.
1901.	Heid, Henrietta E.....	Overbrook, Pa.
1900.	Heist, Mrs. Lee H.....	5109 Knox St.
1907.	Heitz, Ella May.....	5723 Knox St.
1895.	Henderson, James P.....	6336 McCallum St.
1899.	Henderson, Mrs. James P.....	6336 McCallum St.
1876.	Henry, Mrs. T. Charlton.....	5337 Knox St.
1871.	Henry, Bayard.....	W. Walnut Lane.
1897.	Henry, Howard Houston.....	Fort Washington, Pa.
1876.	Henry, John J.....	Cherokee & Moreland Aves., Ch. Hill.
1900.	Henry, Mrs. John J.....	Cherokee & Moreland Aves., Ch. Hill.
1907.	Henry, Charles W.....	Cherokee & Moreland Aves., Ch. Hill.
1907.	Henry, David R.....	Cherokee & Moreland Aves., Ch. Hill.
1905.	Henry, Thomas Charlton.....	Springfield Ave., Chestnut Hill.
1903.	Henry, Mrs. Emma.....	47 W. Penn St.
1872.	Henszey, William C.....	Pasadena, Cal.
1881.	Henwood, Mrs. Elizabeth.....	44 W. Penn St.
1900.	Heppe, Florence J.....	Cresheim Road.
1900.	Heppe, Mrs. Florence J.....	Cresheim Road.
1871.	Hergesheimer, Mrs. Helen J.....	151 E. Coulter St.
1892.	Hesse, William C.....	Upsal St. west of Wayne Ave.
1892.	Hesse, Mrs. William C.....	Upsal St. west of Wayne Ave.
1908.	Hesse, William Charles, Jr.....	Upsal St. west of Wayne Ave.
1899.	Heyl, Martha Reed.....	23 W. Upsal St.
1883.	Heys, Mrs. Hannah.....	Presbyterian Home.
1896.	Hicks, Linda A.....	928 E. Cheltenham Ave.
1897.	Higgins, Mrs. Wilfred W.....	New York City.
1884.	Hildebrand, Elizabeth M.....	334 E. Haines St.
1905.	Hill, Margaret Clyde.....	208 E. Sharpnack St.
1908.	Hill, John, Jr.....	208 E. Sharpnack St.
1906.	Hillman, Robert.....	1668 Dounton St.
1902.	Hillman, Mrs. Robert.....	1668 Dounton St.
1903.	Hinman, Mrs. Louis S.....	407 W. Cheltenham Ave.
1903.	Hobbs, Ernst H.....	Washington, D. C.
1901.	Hobbs, Mrs. Ernst H.....	Washington, D. C.
1899.	Hockman, Hattie.....	163 W. Penn St.
1895.	Hodge, Thomas Leiper.....	444 W. Stafford St.
1883.	Hodge, Mrs. Thomas Leiper.....	444 W. Stafford St.
1896.	Hodge, Sarah Bache.....	401 W. Price St.
1896.	Hodge, Archibald A.....	401 W. Price St.
1896.	Hodge, Henry L.....	222 Winona Ave.
1887.	Hodge, Mrs. Henry L.....	222 Winona Ave.
1904.	Hoffman, Sargent Glenn.....	6008 Germantown Ave.

DATE OF ADMISSION	NAME	ADDRESS
1908.	Hollows, Elizabeth A.....	833 Church Lane.
1908.	Hollows, Benjamin.....	833 Church Lane.
1905.	Holt, Mrs. Harry D.....	6967 Musgrove St.
1905.	Holt, Anna D.....	6967 Musgrove St.
1882.	Hook, Walter M.....	5231 Germantown Ave.
1890.	Horton, Mrs. Edward H.....	Wayne, Pa.
1903.	Hovey, Mrs. Annie Elizabeth.....	127 Hansberry St.
1898.	Howard, Mrs. William.....	4853 Anderson St.
1903.	Howard, Bessie E.....	4853 Anderson St.
1906.	Hubbs, John Henry.....	5404 Wayne Ave.
1906.	Hubbs, Mrs. John Henry.....	5404 Wayne Ave.
1882.	Hudson, Mrs. Alfred.....	Medary Ave., near Beechwood St.
1890.	Hurtzman, Mrs. Maria.....	960 Woodlawn Ave.
1894.	Hurtzman, Daniel.....	655 Clementine St.
1894.	Hurtzman, William.....	6315 Beechwood St.
1901.	Huston, Joseph M.....	Lehman Lane.
1903.	Hutchinson, Edward.....	Queen Lane west of Wissahickon Ave.
1903.	Hutchinson, Mrs. Edward.....	Queen Lane west of Wissahickon Ave.
1882.	Hutchinson, Thomas F.....	110 E. Washington Lane.
1883.	Hutchinson, Mrs. Thomas F.....	110 E. Washington Lane.
1899.	Hutchinson, Bessie.....	110 E. Washington Lane.
1885.	Hutchison, Margaret A.....	Oak Lane.
1903.	Iacampo, Michael.....	430 W. Woodlawn Ave.
1901.	Illingworth, Harry.....	1032 Elm St., Bristol. Pa.
1905.	Immendorf, Clara.....	450 High St.
1892.	Ingham, Mrs. Richard P.....	238 Church Lane.
1898.	Irons, Clara M.....	3606 N. Twenty-second St., Tioga.
1898.	Irons Sallie B.....	3606 N. Twenty-second St., Tioga.
1900.	Irvine, Mary L.....	927 N. Broad St.
1905.	Irwin, Mary H.....	Coulter Inn.
1874.	Jackson, Mrs. Charles.....	2132 S. Sixty-eighth St.
1881.	Jakeman, Mrs. Firth.....	6077 Stenton Ave.
1898.	Jakeman, Ruth.....	6077 Stenton Ave.
1903.	Jakeman, Clara.....	6077 Stenton Ave.
1903.	Jakeman, Edith.....	6077 Stenton Ave.
1907.	Jakeman, Alice.....	6077 Stenton Ave.
1899.	Jakeman, Thomas.....	5950 Beechwood St.
1902.	Jakeman, Mrs. Thomas.....	5950 Beechwood St.
1877.	Jakeman, Mrs. Mary L.....	6237 Beechwood St.
1904.	Jakeman, Morris.....	6237 Beechwood St.
1892.	Jenkins, Mary.....	115 W. Haines St.
1888.	Jenkinson, Mrs. Acis.....	410 Locust Ave.
1905.	Jenne, Lyle Loren.....	120 E. Washington Lane.
1884.	Jenney, Abraham.....	Haines St., Pittville.
1895.	Jenney, Mrs. Abraham.....	Haines St., Pittville.
1908.	Jenney, John A.....	Haines St., Pittville.

DATE OF ADMISSION	NAME	ADDRESS
1906.	Jennings, Mrs. W. Beatty.....	6012 Greene St.
1909.	Jennings, Arnold Huff.....	6012 Greene St.
1908.	Jenny, Harry.....	1354 E. Rittenhouse St.
1909.	Jenesnius, Howard H.....	436 E. Tulpehocken St.
1874.	Johnson, Anna M.....	6316 Germantown Ave.
1907.	Johnson, Margaret C.....	513 E. Rittenhouse St.
1903.	Jones, Mrs. William H.....	5078 Magnolia Ave.
1888.	Jones, Albert J.....	40 Pastorius St.
1888.	Jones, Jeannie.....	40 Pastorius St.
1888.	Jones, Mary S.....	40 Pastorius St.
1894.	Jones, William L.....	46 Pastorius St.
1868.	Jones, Mrs. Clement D.....	Plymouth, Montgomery Co., Pa.
1882.	Jones, Mrs. Charles S.....	416 School Lane.
1894.	Jones, Edward Herring.....	Care Liecester & Continental Mills, New York City.
1899.	Jones, Mrs. Charles H.....	204 E. Rittenhouse St.
1909.	Jones, Mary Selina.....	204 E. Rittenhouse St.
1903.	Jones, Mabel Steele.....	Shanghai, China.
1895.	Jones, Mrs. S. Percy.....	167 Maplewood Ave.
1904.	Keenan, Mary E.....	44 W. Duval St.
1889.	Kelly, Mrs. William B.....	179 Maplewood Ave.
1901.	Kelly, Mary Margaret.....	179 Maplewood Ave.
1905.	Kelly, William Benton Jr.....	179 Maplewood Ave.
1902.	Kelsh, Emma.....	5526 Boyer St.
1893.	Kendig, Mrs. H. Evert.....	5328 Baynton St.
1889.	Kendrick, James R.....	133 Harvey St.
1889.	Kendrick, Mrs. James R.....	133 Harvey St.
1894.	Kendrick, Edith.....	133 Harvey St.
1889.	Kendrick, Thomas F.....	133 Harvey St.
1908.	Kenworthy, Ethel Alice.....	835 Church Lane.
1907.	Kephart, Mrs. Charles.....	6252 Beechwood St.
1909.	Kerr, M. Henry.....	65 W. Johnson St.
1909.	Kerr, Mrs. M. Henry.....	65 W. Johnson St.
1894.	Kesten, Philip B.....	5660 Morton St.
1894.	Kesten, Mrs. Philip B.....	5660 Morton St.
1901.	Keyser, Katherine V.....	5922 Germantown Ave.
1888.	Keyser, Jeanette C.....	5922 Germantown Ave.
1894.	Keyser, Francis.....	240 W. Chelten Ave.
1904.	Kidder, Edgar S.....	48 E. Penn St.
1903.	Kidder, Mrs. Edgar S.....	48 E. Penn St.
1904.	Kidder, Carrie E.....	48 E. Penn St.
1904.	Kidder, Dorothy E.....	48 E. Penn St.
1906.	Kidder, Almon Wall.....	48 E. Penn St.
1891.	Kinkaid, Robert.....	121 W. Rittenhouse St.
1896.	Kinkaid, Mrs. Robert.....	121 W. Rittenhouse St.
1873.	Kinnier, John.....	4609 Germantown Ave.

DATE OF ADMISSION	NAME	ADDRESS
1856.	Kinnier, Ellen.....	815 Church Lane.
1859.	Kinnier, Margaret.....	815 Church Lane.
1885.	Kinnier, Adele.....	815 Church Lane.
1899.	Kinnier, William.....	822 Locust Ave.
1899.	Kinnier, Mrs. William.....	822 Locust Ave.
1900.	Kinnier, Charles F.....	211 Shedaker St.
1904.	Kinnier, Mrs. Charles F.....	211 Shedaker St.
1906.	Kinnier, James W.....	6117 Beechwood St.
1906.	Kinnier, Mrs. James W.....	6117 Beechwood St.
1898.	Kirby, William.....	4967 Sheldon St.
1899.	Kirk, Harry K.....	103 W. Hansberry St.
1899.	Kirk, Mrs. Harry K.....	103 W. Hansberry St.
1879.	Kitchen, Mrs. James G.....	449 Locust Ave.
1902.	Kitchen, Philip Gordon.....	449 Locust Ave.
1901.	Kitchen, William G.....	503 E. Walnut Lane.
1898.	Kitchen, Mrs. William G.....	503 E. Walnut Lane.
1888.	Klineback, Mrs. George S.....	62 Wister St.
1895.	Klotz, Mrs. William H.....	100 Pastorius St.
1895.	Klotz, Elizabeth M.....	100 Pastorius St.
1904.	Klotz, Emma M.....	100 Pastorius St.
1894.	Klotz, Harry M.....	6651 Musgrove St., Mt. Airy.
1896.	Knaeble, Mrs. Emile.....	485 E. Penn St.
1896.	Knight, Mrs. G. Lee.....	4000 Pine St.
1894.	Knight, Mrs. Frank C.....	139 W. Sharpnack St.
1894.	Knipe, Walter E.....	327 E. Walnut Lane.
1894.	Knipe, Mrs. Walter E.....	327 E. Walnut Lane.
1907.	Knipe, Ellen.....	327 E. Walnut Lane.
1902.	Knipe, Franklin P.....	3146 N. Ninth St.
1907.	Knodle, Francis M.....	6319 Baynton St.
1907.	Knodle, Mrs. Francis M.....	6319 Baynton St.
1907.	Knodle, E. Roberta.....	6319 Baynton St.
1908.	Kopp, Mrs. Virginia P.....	6161 N. Twenty-first St.
1883.	Krieble, Daniel S.....	133 W. Sharpnack St.
1883.	Krieble, Mrs. Daniel S.....	133 W. Sharpnack St.
1907.	Kulp, Ethel.....	Midvale and Wissahickon Aves.
1894.	Lackey, Alexander F.....	7327 Boyer St.
1894.	Lackey, Lillie.....	7327 Boyer St.
1894.	Lackey, Sophie.....	7327 Boyer St.
1886.	Lackman, Mrs. Katie Boot.....	230 E. Haines St. (Rear).
1901.	Lackman, Mrs. Clara P.....	Stenton Ave. below Godfrey.
1901.	Lalor, William B.....	159 W. Penn St.
1901.	Lalor, Mrs. William B.....	159 W. Penn St.
1900.	Lambert, Henry L. W.....	5326 Magnolia Ave.
1900.	Lambert, Mrs. Henry L. W.....	5326 Magnolia Ave.
1894.	Landell, Herbert S.....	177 E. Walnut Lane.
1904.	Landell, Mrs. Herbert S.....	177 E. Walnut Lane.

DATE OF ADMISSION	NAME	ADDRESS
1901.	Landis, John G.....	70 Springer St.
1894.	Lang, Albert.....	147 E. Washington Lane.
1889.	Lang, Mrs. Albert.....	147 E. Washington Lane.
1901.	Lang, Mary W.....	147 E. Washington Lane.
1904.	Lang, Agnes Margaret Yost.....	147 E. Washington Lane.
1904.	Lang, Rosalie.....	147 E. Washington Lane.
1907.	Lang, Augusta Sophia.....	147 E. Washington Lane.
1901.	Lang, Louisa Christina.....	147 E. Washington Lane.
1907.	Lang, Robert Murray.....	147 E. Washington Lane.
1894.	Lang, Albert William.....	130 Pomona Terrace.
1904.	Langstroth, Mrs. Theodore A.....	Silver City, New Mexico.
1904.	Langstroth, Theodore.....	Silver City, New Mexico.
1904.	Langstroth, Katherine B.....	
1904.	Langstroth, Francis O.....	
1890.	Lanning, Arthur H.....	5312 Lena St.
1899.	Lanning, Mrs. Arthur H.....	5312 Lena St.
1903.	Latta, William J.....	Moreland Ave. & Huron St., Ch. Hill.
1903.	Latta, Mrs. William J.....	Moreland Ave. & Huron St., Ch. Hill.
1897.	Lauchlen, Bruce.....	85 W. Sharpnack St.
1897.	Lauchen, Maud.....	85 W. Sharpnack St.
1887.	Leake, Frank.....	316 E. Price St.
1886.	Leake, Mrs. Frank.....	316 E. Price St.
1900.	Leake, Marion Ella.....	316 E. Price St.
1900.	Leake, Gertrude Elizabeth.....	316 E. Price St.
1901.	Lee, Mrs. Kate Remsen.....	5450 Germantown Ave.
1897.	Leech, Elizabeth E.....	4837 Germantown Ave.
1904.	Leinau, Roberts.....	111 S. Seventh St.
1904.	Leinau, Mrs. Roberts.....	111 S. Seventh St.
1904.	Leinau, Ethel.....	111 S. Seventh St.
1906.	Leshner, A. Y.....	5022 Newhall St.
1906.	Leshner, Mrs. A. Y.....	5022 Newhall St.
1883.	Lester, William J.....	
1887.	Lippincott, Mrs. Wallace H.....	Ruxton. P. O., Baltimore, Md.
1908.	Lippincott, Mrs. John J.....	6010 Greene St.
1893.	Lister, Benjamin B.....	58 W. Upsal St.
1893.	Lister, Mrs. Benjamin B.....	58 W. Upsal St.
1872.	Little, Jennie.....	5517 Market Square.
1905.	Littman Alfred H.....	5975 Beechwood St.
1900.	Littman, Mrs. Alfred H.....	5975 Beechwood St.
1881.	Livezey, George F.....	3004 W. Cumberland St.
1880.	Livezey, Mrs. George F.....	3004 W. Cumberland St.
1894.	Livezey, Girard R.....	3004 W. Cumberland St.
1895.	Logan, Mrs. Mary.....	Locust Ave. and Chew St.
1894.	Logan, Bessie.....	Locust Ave. and Chew St.
1900.	Logan, Mary B.....	Vineland, N. J.
1897.	Logan, James Simpson.....	65 W. Johnson St.

DATE OF ADMISSION	NAME	ADDRESS
1897.	Logan, Samuel S.....	345 Pelham Road.
1886.	London, Matilda H.....	Tokio, Japan.
1904.	Longcope, Walter C.....	6845 Gorsten St.
1904.	Longcope, Mrs. Walter C.....	6845 Gorsten St.
1893.	Longmire, Mrs. Charles H.....	49 High St.
1890.	Longstreth, William Morris.....	Penn and Knox Sts.
1890.	Longstreth, Mrs. William Morris...	Penn and Knox Sts.
1906.	Longstreth, Dorothy.....	Penn and Knox Sts.
1906.	Longstreth, William Church.....	Penn and Knox Sts.
1907.	Longstreth, Anna Williams.....	Penn and Knox Sts.
1880.	Lonsdale, Alfred F.....	20 Armat St.
1893.	Lonsdale, Emma Lillian.....	20 Armat St.
1903.	Lonsdale, Elsie Miriam.....	20 Armat St.
1888.	Lonsdale, Wm. Henry.....	275 W. Haines St.
1888.	Lonsdale, Mrs. Wm. Henry.....	275 W. Haines St.
1901.	Lonsdale, Ida Mary.....	275 W. Haines St.
1905.	Lonsdale, Edith Florence.....	275 W. Haines St.
1907.	Lonsdale, Carrie Fox.....	275 W. Haines St.
1893.	Lorimer, Mrs. John.....	S. E. cor. Walnut Lane & Wayne Ave.
1893.	Lorimer, Anna K.....	S. E. cor. Walnut Lane & Wayne Ave.
1894.	Losko, John.....	6335 Norwood St.
1875.	Loughery, Mrs. Samuel.....	4062 Powelton Ave.
1885.	Lukens, Mrs. Charles M.....	The Delmar.
1901.	Lutz, Mrs. Robert.....	Florence, N. J.
1904.	Lyons, John.....	5724 Knox St.
1903.	Lyons, Mrs. John.....	5724 Knox St.
1904.	Lyons, William John.....	5724 Knox St.
1907.	Lyons, Mrs. William S.....	4857 Anderson St.
1888.	McCallum, Mrs. Mary O.....	33 E. Clapier St.
1889.	McCann, Mrs. Horace F.....	109 E. Washington Lane.
1909.	McCann, Wilmot A.....	109 E. Washington Lane.
1909.	McCann, Richard H.....	109 E. Washington Lane.
1901.	McCarty, William Walker.....	152 Pomona Terrace.
1901.	McCarty, Mrs. Wm. Walker.....	152 Pomona Terrace.
1894.	McCarty, Charles J.....	164 E. Chelten Ave.
1901.	McCaw, George.....	5231 Greene St.
1898.	McCaw, William.....	251 W. Walnut Lane.
1880.	McCleary, Margaret.....	5130 Wayne Ave.
1880.	McCombs, Jeanette P.....	273 W. Haines St.
1894.	McCombs, Bertha A.....	273 W. Haines St.
1894.	McCombs, Eugene.....	273 W. Haines St.
1904.	McCorkle, Elizabeth.....	5346 Wayne Ave.
1906.	McCracken, James S.....	5443 Greene St.
1905.	McCracken, Mrs. James S.....	5443 Greene St.
1905.	McCracken, Robert L.....	5443 Greene St.
1905.	McCracken, Lillian.....	5443 Greene St.

DATE OF ADMISSION	NAME	ADDRESS
1905.	McCracken, Helen.....	5443 Greene St.
1902.	McFadden, Augusta.....	5105 Pulaski Ave.
1890.	McIntosh, Katherine G.....	Cresheim Road above Carpenter St.
1889.	McKeown, Mrs. Thomas.....	317 Earlham Terrace.
1882.	McKeown, Emily.....	223 Church Lane.
1885.	McKeown, Deborah.....	223 Church Lane.
1886.	McKeown, Margaret.....	223 Church Lane.
1890.	McKeown, Sarah.....	223 Church Lane.
1894.	McKeown, Elizabeth A.....	223 Church Lane.
1894.	McKeown, Hugh.....	223 Church Lane.
1899.	McKinney, Charles R.....	414 E. Haines St.
1899.	McKinney, Mrs. Charles R.....	414 E. Haines St.
1899.	McKinney, Samuel W. H.....	414 E. Haines St.
1899.	McKinney, Charles M.....	414 E. Haines St.
1899.	McKinney, Albert H.....	414 E. Haines St.
1906.	McKinney, Russell Edmunds.....	414 E. Haines St.
1907.	McKinney, Davis S.....	414 E. Haines St.
1891.	McKinney, Mary J.....	124 Haines St.
1894.	McKinney, Margaret E.....	124 Haines St.
1902.	McLaughlin, William J.....	E. Washington Lane.
1902.	McLaughlin, Mrs. William J.....	E. Washington Lane.
1885.	McLean, Margaret.....	Cresheim Road above Carpenter St.
1890.	McLean, Mrs. John A.....	96 E. Seymour St.
1890.	McLean, Annie.....	96 E. Seymour St.
1893.	McLean, William L.....	Indian, Queen Lane.
1893.	McLean, Mrs. William L.....	Indian, Queen Lane.
1905.	McLean, Warden.....	Indian, Queen Lane.
1906.	McLean, Robert.....	Indian, Queen Lane.
1908.	McLean, William L., Jr.....	Indian, Queen Lane.
1901.	McMaster, Thomas J.....	Seventh and Dauphin Sts.
1901.	McMaster, Mrs. Thomas J.....	Seventh and Dauphin Sts.
1851.	McNabb, Mrs. Mary A.....	341 Church Lane.
1893.	McNabb, David.....	5835 Boyer St.
1893.	McNabb, Mrs. David.....	5835 Boyer St.
1887.	MacDonald, Robert.....	5373 Wingohocking Terrace.
1887.	MacDonald, Mrs. Robert.....	5373 Wingohocking Terrace.
1899.	MacDonald, Sarah.....	5373 Wingohocking Terrace.
1900.	MacDonald, Harry.....	5373 Wingohocking Terrace.
1904.	MacDonald, Emma Elizabeth.....	5373 Wingohocking Terrace.
1898.	MacIntosh, Marion T.....	620 S. Washington Square.
1898.	MacIntosh, Adeline A.....	620 S. Washington Square.
1898.	MacIntosh, John O.....	620 S. Washington Square.
1907.	MacIntosh, Dr. B. S.....	1821 Wallace St.
1899.	MacKellar, Mrs. Catharine B.....	4841 Pulaski Ave.
1899.	MacKellar, Thomas, Jr.....	4841 Pulaski Ave.
1884.	MacLeod, Mrs. Georgiana R.....	5450 Germantown Ave.

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1897.	MacLeod, Norman M.....	5450 Germantown Ave.
1848.	MacNeill, Miss Jane.....	5653 Chew St.
1870.	MacNeill, Ellen.....	1534 Mt. Vernon St.
1903.	MacNeill, Elizabeth C.....	5615 Baynton St.
1894.	Madara, Mrs. Della.....	256 Apsley St.
1894.	Maguire, William.....	E. Washington Lane.
1894.	Maguire, Mrs. William.....	E. Washington Lane.
1894.	Maguire, Frank C.....	E. Washington Lane.
1901.	Maguire, Anna H.....	E. Washington Lane.
1099.	Mair, Esther.....	51 High St.
1909.	Mair, Bethia K.....	51 High St.
1881.	Malatratt, Mrs. Mary B.....	Rittersville, Pa.
1904.	Malatratt, Elmer Burdette.....	Rittersville, Pa.
1894.	Manley, Emily.....	130 E. Price St.
1856.	Mansfield, Mary.....	48 W. Cheltenham Ave.
1866.	Mansfield, Sarah L.....	48 W. Cheltenham Ave.
1896.	Mansfield, Clarence S.....	79 High St.
1907.	Mansfield, Mrs. Clarence S.....	79 High St.
1871.	Mansfield, Dr. Job R.....	5620 Germantown Ave.
1874.	Mansfield, Dr. Harry K.....	130 W. Cheltenham Ave.
1878.	Mansfield, Mrs. Harry K.....	130 W. Cheltenham Ave.
1908.	Mansfield, Emily W.....	130 W. Cheltenham Ave.
1882.	Marshall, Mrs. Charles.....	235 W. Cheltenham Ave.
1904.	Marshall, Charles, Jr.....	235 W. Cheltenham Ave.
1900.	Marshall, Thomas L.....	5321 Lena St.
1887.	Martien, Alfred.....	107 W. Washington Lane.
1890.	Martin, Alexander.....	155 W. Walnut Lane.
1890.	Martin, Mrs. Alexander.....	155 W. Walnut Lane.
1901.	Martin, Alexander T.....	155 W. Walnut Lane.
1903.	Martin, Stuart Thompson.....	155 W. Walnut Lane.
1894.	Martin, Richard S.....	168 Herman St.
1891.	Martin, Mrs. Richard S.....	168 Herman St.
1906.	Marvel, Irma Viola.....	7003 Greene St.
1894.	Mason, Mrs. John T.....	6161 N. Twenty-first St.
1896.	Mather, Mrs. John M.....	565 N. Wanamaker St.
1894.	Maxwell, Isaac E.....	5603 Utah St.
1892.	Maxwell, Mrs. Isaac E.....	5603 Utah St.
1902.	Maxwell, Walter G.....	48 E. Penn St.
1903.	Maxwell, Mrs. Eugene W.....	5247 Knox St.
1903.	Maxwell, Alfred LaFayette.....	5247 Knox St.
1906.	May, Flora.....	841 E. Locust Ave.
1888.	Mears, Martha T.....	114 East Upsal St.
1883.	Mechling, Benjamin F.....	The Bartram.
1883.	Mechling, Mrs. Benjamin F.....	The Bartram.
1905.	Mechling, William Hubbs.....	The Bartram.
1883.	Mechling, William H.....	Wingohocking Heights.

DATE OF ADMISSION	NAME	ADDRESS
1883.	Mechling, Mrs. William H.....	Wingohocking Heights.
1894.	Mechling, Edward A.....	Moorestown, N. J.
1898.	Mechling, Benjamin F. Jr.....	370 Church Lane.
1907.	Mechling, Mrs. Benjamin F., Jr....	370 Church Lane.
1890.	Mechling, Benjamin S.....	Riverton, N. J.
1906.	Meile, Elizabeth.....	8313 Norwood Ave., Chestnut Hill
1901.	Meredith, James Edwin.....	6370 Germantown Ave.
1908.	Messer, Mrs. Amy.....	467 E. Penn St.
1892.	Miles, Mrs. Mary L.....	227 Queen Lane.
1892.	Miles, Mary E.....	227 Queen Lane.
1892.	Miles, Kate L.....	5423 Germantown Ave.
1866.	Miller, Mary J.....	105 Pastorius St.
1868.	Miller, Julia F.....	105 Pastorius St.
1868.	Miller, Josephine K.....	6350 Jefferson St.
1871.	Miller, Elizabeth F.....	6350 Jefferson St.
1891.	Miller, Katherine B.....	5439 Morris St.
1901.	Miller, Maria.....	134 W. Cheltenham Ave.
1903.	Miller, William P.....	1335 E. Rittenhouse St.
1903.	Miller, Mrs. William P.....	1335 E. Rittenhouse St.
1903.	Miller, Elidy.....	1335 E. Rittenhouse St.
1907.	Miller, Caroline K.....	1335 E. Rittenhouse St.
1908.	Miller, Geraldine L.....	607 E. Cheltenham Ave.
1909.	Miller, Mortimer G.....	607 E. Cheltenham Ave.
1909.	Mitchell, Robert S.....	6332 Jefferson St.
1909.	Mitchell, Mrs. Robert S.....	6332 Jefferson St.
1909.	Mitchell, Thomas G.....	6332 Jefferson St.
1909.	Mitchell, Lily G.....	6332 Jefferson St.
1905.	Moir, Richard Henry.....	Norristown, Pa.
1905.	Moir, Mrs. Richard Henry.....	Norristown, Pa.
1908.	Moir, Lillian Matilda.....	Norristown, Pa.
1907.	Molitor, John.....	319 E. Walnut Lane.
1907.	Molitor, Mrs. John.....	319 E. Walnut Lane.
1897.	Montelius, William E.....	8309 Shawnee Ave.
1901.	Montelius, Mrs. William E.....	8309 Shawnee Ave.
1900.	Montross, Mrs. John F.....	Hillside Ave., Jenkintown, Pa.
1889.	Moore, Frank.....	549 E. Haines St.
1881.	Moore, Mrs. Frank.....	549 E. Haines St.
1908.	Moore, Sarah P.....	549 E. Haines St.
1892.	Moore, George D.....	181 Maplewood Ave.
1892.	Moore, Mrs. George D.....	181 Maplewood Ave.
1902.	Moore, Mary Louise.....	181 Maplewood Ave.
1902.	Moore, Emeline R.....	181 Maplewood Ave.
1906.	Moore, Charlotte H.....	181 Maplewood Ave.
1908.	Moore, Samuel Rathmell.....	181 Maplewood Ave.
1896.	Moore, Dr. William F.....	Llanerch, Delaware Co., Pa.
1907.	Moore, Beulah V.....	6010 Greene St.

DATE OF ADMISSION	NAME	ADDRESS
1901.	Moorehead, Thomas A.....	402 E. Walnut Lane.
1893.	Moorehead, Lydia.....	117 W. Chelten Ave.
1890.	Morgan, Mrs. Cecilia.....	5649 Boyer St.
1896.	Morley, Charles Henry.....	5670 Boyer St.
1886.	Morrison, James.....	61 W. School Lane.
1885.	Morrison, Mrs. James.....	61 W. School Lane.
1905.	Morrison, Elizabeth Thompson....	61 W. School Lane.
1907.	Morrison, May Frances.....	61 W. School Lane.
1902.	Morrison, Martha.....	168 W. School Lane.
1894.	Moser, Mrs. R. W.....	Haines St. near Stenton Ave.
1908.	Moult, Mrs. Martha.....	4859 Anderson St.
1908.	Moult, Sarah Annie.....	4859 Anderson St.
1908.	Moult, John William.....	4859 Anderson St.
1905.	Mowrey, Elsie Catherine.....	363 E. Chelten Ave.
1907.	Mowrey, Nina M.....	363 E. Chelten Ave.
1898.	Murdoch, Benjamin.....	6354 Jefferson St.
1898.	Murdoch, Mrs. Benjamin.....	6354 Jefferson St.
1905.	Murphy, Mrs. Walter.....	618 W. Rittenhouse St.
1906.	Murphy, Helen Benson.....	618 W. Rittenhouse St.
1906.	Murphy, Emma Maxwell.....	618 W. Rittenhouse St.
1906.	Murphy, Harold Purves.....	618 W. Rittenhouse St.
1907.	Murphy, Mrs. Lucy R.....	5220 Laurens St.
1907.	Murphy, Aline Moore.....	5220 Laurens St.
1896.	Murray, Mrs. Robert.....	Fox Chase.
1909.	Muschert, Nina.....	5654 Heiskell St.
1886.	Musgrave, Mrs. Annie E.....	5025 Wayne Ave.
1903.	Mylrae, C. Stanley Garland, M. D....	Bahrein, Arabia.
1903.	Mylrae, Mrs. C. Stanley Garland....	Bahrein, Arabia.
1904.	Neff, Oliver Kane.....	5621 Heiskell St.
1899.	Neiheiser, Andrew G.....	579 E. Haines St.
1894.	Neiheiser, Mrs. Andrew G.....	579 E. Haines St.
1907.	Neiheiser, Credilla W.....	579 E. Haines St.
1907.	Neiheiser, Irvin L.....	579 E. Haines St.
1890.	Nelson, Mrs. George.....	124 E. Phil-Ellena St.
1882.	Nevill, Richard.....	5831 Knox St.
1874.	Nevill, Mrs. Richard.....	5831 Knox St.
1906.	Nevill, Mary.....	5831 Knox St.
1905.	Newland, Mrs. Mary A.....	45 E. Washington Lane.
1905.	Newland, Helen L.....	45 E. Washington Lane.
1894.	Nice, William H.....	6212 Baynton St.
1888.	Nicholas, Mrs. Charles, Jr.....	3044 N. Franklin St.
1907.	Nittrouer, Mrs. Georgiana G.....	37 Collom St.
1893.	North, Mrs. Francis A.....	117 W. Chelten Ave.
1893.	North, Alfred M.....	117 W. Chelten Ave.
1891.	Nuttall, Mrs. Frederick.....	2 Greaves Court.
1893.	Oelberman, Mrs. Julius.....	302 Carpenter St.

DATE OF ADMISSION	NAME	ADDRESS
1875.	Orbison, Mrs. Lillie E.....	India.
1885.	Ormiston, Mrs. Andrew C.....	Flourtown Ave., Wyndmoor.
1894.	Osborn, Mrs. Henry.....	268 W. Rittenhouse St.
1908.	Osler, Joseph L.....	161 W. Cheltenham Ave.
1907.	Paine, Madeline Worrell.....	401 W. School Lane.
1907.	Paine, Harold George.....	401 W. School Lane.
1908.	Paine, Gladys Treat.....	401 W. School Lane.
1884.	Parke, Mary S.....	Meadowbrook, Montgomery Co., Pa.
1870.	Parker, Mrs. Samuel.....	49 Herman St.
1886.	Parker, Mary Alice.....	49 Herman St.
1903.	Parker, Horace.....	51 Herman St.
1903.	Parker, Mrs. Horace.....	51 Herman St.
1904.	Parmalee, Elmira.....	5105 Pulaski Ave.
1906.	Partridge, Miriam.....	238 W. School Lane.
1880.	Paton, William.....	338 Mechanic St.
1880.	Paton, Mrs. William.....	338 Mechanic St.
1881.	Patterson, Mrs. William H.....	Merion, Pa.
1894.	Patton, Mrs. Robert Emmet.....	26 W. Coulter St.
1895.	Patton, Robert D.....	26 W. Coulter St.
1892.	Patton, Gideon Harmer.....	26 W. Coulter St.
1894.	Patton, Pearl Estelle.....	36 E. Coulter St.
1905.	Patton, Mrs. Thomas Allison.....	741 E. Cheltenham Ave.
1905.	Paxson, Mrs. Carrie A.....	Presbyterian Home.
1901.	Payne, Margaret B.....	19 W. Walnut Lane.
1894.	Payson, Anna E.....	5033 Wade St.
1899.	Peacock, S. Moore.....	6202 Wayne Ave.
1872.	Pease, James O., Jr.....	Oakbourne, Pa.
1905.	Peebles, William J.....	326 W. Duval St.
1905.	Peebles, Mrs. William J.....	326 W. Duval St.
1905.	Peebles, Clara Rowena.....	326 W. Duval St.
1908.	Peebles, Mary D.....	326 W. Duval St.
1873.	Penrose, Mrs. Clement B.....	182 W. Cheltenham Ave.
1873.	Penrose, Emily L.....	182 W. Cheltenham Ave.
1874.	Penrose, Valeria F.....	182 W. Cheltenham Ave.
1891.	Penrose, Mary Clementine.....	182 W. Cheltenham Ave.
1909.	Pflugfelder, W. H. G.....	5610 Heiskell St.
1905.	Pflugfelder, Mrs. W. H. G.....	5610 Heiskell St.
1907.	Pickles, Mrs. Alice.....	6015 Stenton Ave.
1905.	Pickles, Edna.....	6015 Stenton Ave.
1906.	Pickles, Sydney Brook.....	6015 Stenton Ave.
1907.	Pickles, Ethel.....	6015 Stenton Ave.
1904.	Picot, Mrs. Jane D.....	Glenside, Pa.
1904.	Piening, Ida.....	6030 Beechwood St.
1908.	Piening, Lena Irene.....	6034 Beechwood St.
1892.	Pierce, Mrs. Charles J.....	West Somerville, Mass.
1891.	Pitfield, Mrs. Robert L.....	5211 Wayne Ave.

DATE OF ADMISSION	NAME	ADDRESS
1905.	Pittman, Raymond H.....	247 W. Duval St.
1905.	Pittman, Mrs. Raymond H.....	247 W. Duval St.
1879.	Plass, Mrs. Charles F. W.....	741 E. Chelten Ave.
1870.	Plass, Mrs. Herman T.....	Morton St., near Woodlawn Ave.
1893.	Pooley, Frederick J.....	Germantown.
1893.	Pooley, Mrs. Frederick J.....	Germantown.
1904.	Pope, Ida.....	6102 Baynton St.
1880.	Potterton, Mrs. Samuel.....	528 High St.
1906.	Potterton, Clara Elizabeth.....	528 High St.
1887.	Potts, H. C.....	6370 Germantown Ave.
1887.	Potts, Mrs. H. C.....	6370 Germantown Ave.
1888.	Potts, George.....	215 E. Phil-Ellena St.
1889.	Potts, Mrs. George.....	215 E. Phil-Ellena St.
1904.	Potts, George, Jr.....	6642 Crowson St.
1898.	Potts, Mrs. Charles William.....	213 Cliveden Ave.
1900.	Powell, S. Jennie.....	1500 Mt. Vernon St.
1900.	Powell, Jessie.....	1500 Mt. Vernon St.
1894.	Preston, Mrs. James A.....	5033 Wade St.
1888.	Price, Emanuel.....	Bala Home, Bala, Pa.
1885.	Price, Charles E.....	436 E. Haines St.
1900.	Price, Mrs. Charles E.....	436 E. Haines St.
1889.	Price, Henry.....	5910 Baynton St.
1895.	Price, Mrs. Henry.....	5910 Baynton St.
1886.	Price, Mrs. John.....	116 W. Haines St.
1891.	Price, Mrs. Emma O.....	412 Manheim St.
1905.	Prince, Mabel E.....	6302 Morton St.
1882.	Provost, Mrs. Roderick.....	447 E. Mt. Airy Ave.
1903.	Pugh, Ethel Lois.....	48 E. Penn St.
1906.	Pugh, Edward Lawrence.....	48 E. Penn St.
1906.	Pugh, Helen Newhold.....	48 E. Penn St.
1902.	Ramage, Mrs. Sarah.....	518 High St.
1892.	Ramage, Maggie.....	518 High St.
1901.	Ramsey, Margaret W.....	56 W. Chelten Ave.
1902.	Raven, Mrs. Laura.....	6237 Beechwood St.
1893.	Raws, Lewis.....	261 Ashmead St.
1888.	Raws, William.....	Whitings, N. J.
1888.	Raws, Mrs. William.....	Whitings, N. J.
1903.	Rebbie, Henry.....	157 E. Chelten Ave.
1903.	Rebbie, Joseph.....	157 E. Chelten Ave.
1903.	Rebbie, Mrs. Edward.....	5633 Heiskell St.
1882.	Reckard, Mrs. William.....	6331 Oakland Place.
1905.	Reckard, Viola.....	6331 Oakland Place.
1905.	Reckard, Elsie.....	6331 Oakland Place.
1907.	Reckard, Cora Violet.....	5936 McCallum St.
1904.	Reeves, Mrs. Monroe.....	300 Ashmead St.
1905.	Reeves, Mrs. Charles W.....	59 Maplewood Ave.

DATE OF ADMISSION	NAME	ADDRESS
1905.	Reeves, Charles Vernon.....	59 Maplewood Ave.
1907.	Reeves, Helen May.....	59 Maplewood Ave.
1903.	Reihl, Charles W.....	St. Joseph, Mo.
1903.	Reihl, Mrs. Charles W.....	St. Joseph, Mo.
1908.	Reihl, Alice Topley.....	St. Joseph, Mo.
1909.	Remsen, John N.....	5450 Germantown Ave.
1909.	Remsen, Mrs. John N.....	5450 Germantown Ave.
1909.	Remsen, Mrs. Sarah E.....	5450 Germantown Ave.
1905.	Rennie, Georgiana.....	Reading, Pa.
1884.	Renouf, Mrs. Arthur.....	4842 Pulaski Ave.
1907.	Reynolds, Mrs. Elizabeth.....	5851 Osceola St.
1877.	Rhoades, Mrs. Samuel.....	5523 Bloyd St.
1901.	Rhodes, Alice Irene.....	118 E. Price St.
1894.	Rich, Mrs. George.....	5321 Knox St.
1901.	Richie, Robert J.....	4910 Knox St.
1901.	Richie, Mrs. Robert J.....	4910 Knox St.
1898.	Rickard, Mrs. George W.....	942 Woodlawn Ave.
1902.	Ridgwell, Mrs. Mary.....	827 Woodlawn Ave.
1907.	Rigg, Francis N.....	406 E. Walnut Lane.
1892.	Rigg, Mrs. Francis N.....	406 E. Walnut Lane.
1907.	Rigg, Blanche M.....	406 E. Walnut Lane.
1900.	Riggs, Mrs. Mary.....	5649 Heiskell St.
1878.	Richter, Annie S.....	5842 Baynton St.
1880.	Ripley, Mrs. Joshua.....	453 Wister St.
1902.	Rippey, Albert P.....	132 E. Washington Lane.
1902.	Rippey, Mrs. Albert P.....	132 E. Washington Lane.
1876.	Robbins, Mrs. Thomas.....	130 Pastorius St.
1908.	Robbins, Samuel.....	130 Pastorius St.
1908.	Robbins, William.....	130 Pastorius St.
1902.	Roberts, Mrs. Caroline Henry....	Cynwyd, Pa.
1893.	Roberts, Mrs. Randall H.....	49 E. Walnut Lane.
1905.	Roberts, Randall H., Jr.....	49 E. Walnut Lane.
1902.	Roberts, Amy T.....	49 E. Walnut Lane.
1904.	Roberts, Helen Jeanette.....	49 E. Walnut Lane.
1905.	Roberts, Mrs. Samuel T., Jr.....	304 E. Walnut Lane.
1908.	Roberts, Howard, S. 2d.....	304 E. Walnut Lane.
1909.	Roberts, Ella V.....	261 W. Rittenhouse St.
1894.	Robinson, Allen R.....	404 E. Walnut Lane.
1902.	Robinson, George E.....	404 E. Walnut Lane.
1902.	Robinson, Mrs. George E.....	404 E. Walnut Lane.
1902.	Robinson, Arthur G.....	404 E. Walnut Lane.
1907.	Robinson, Louisa S.....	404 E. Walnut Lane.
1908.	Robinson, John.....	404 E. Walnut Lane.
1887.	Robinson, Mrs. William M.....	
1900.	Robinson, Mrs. Mary E.....	4861 Anderson St.
1900.	Robinson, Edwin H.....	4861 Anderson St.
1903.	Robinson, Mabel Viola.....	4861 Anderson St.

DATE OF ADMISSION	NAME	ADDRESS
1893.	Robinson, James.....	279 Tulpehocken St.
1895.	Robinson, Mrs. James.....	279 Tulpehocken St.
1903.	Robinson, Mrs. J. H.....	3340 N. Twenty-second St.
1900.	Rogers, Mrs. B. Palmer.....	Wissinoming, Pa.
1882.	Roop, Samuel H.....	60 W. Haines St.
1873.	Roop, Dr. W. Harvey.....	6000 Greene St.
1876.	Roop, Mrs. W. Harvey.....	6000 Greene St.
1899.	Roop, Henry Rowland.....	6000 Greene St.
1879.	Rose, John H.....	6114 Beechwood St.
1889.	Rose, Mrs. Frank.....	East Wister St., Wister Station.
1906.	Rose, James Francis.....	East Wister St., Wister Station.
1902.	Rose, Mrs. Caroline M.....	213 W. Coulter St.
1904.	Rose, Albert Chatellier.....	213 W. Coulter St.
1908.	Ross, Katie May.....	Wyndmoor, Chestnut Hill.
1880.	Roth, Mrs. Christina.....	N. Opal St.
1888.	Roth, Casper, Jr.....	5604 Bloyd St.
1904.	Rothwell, Courtney R.....	Pittsburg, Pa.
1904.	Rothwell, Mrs. Courtney R.....	Pittsburg, Pa.
1896.	Rouillot, Mrs. V. B.....	Mays Landing, N. J.
1868.	Royal, Charlton, H.....	5328 Baynton St.
1865.	Royal, Mrs. Charlton H.....	5328 Baynton St.
1907.	Royston, Mabel.....	6230 Norwood St.
1888.	Salmons, William	1308 N. Tenth St.
1906.	Salzman, Martha.....	254 LaSalle Ave., Chicago, Ill.
1904.	Sanson, Frederick B.....	The Greystone.
1880.	Savin, John T.....	5837 Crittenden St.
1894.	Savin, John T., Jr.....	5837 Crittenden St.
1896.	Scaife, Mrs. Lillian Hicks.....	1028 E. Cheltenham Ave.
1908.	Scarborough, Henry W.....	6412 Germantown Ave.
1908.	Scarborough, Mrs. Henry W.....	6412 Germantown Ave.
1899.	Schaefer, Mrs. Clara.....	Mesa, Ariz.
1898.	Schaefer, Gertrude M.....	Mesa, Ariz.
1899.	Schaefer, Emily.....	Mesa, Ariz.
1902.	Schaefer, Katharine C. M.....	Mesa, Ariz.
1899.	Schaefer, Francis P.....	2122 Uber St.
1879.	Schaeffer, Mrs. William Dougherty,	232 E. Phil-Elena St.
1906.	Schell, Oswald Hampton.....	5513 Morris St.
1906.	Schell, Mrs. Oswald Hampton.....	5513 Morris St.
1906.	Schell, Oswald Hampton, Jr.....	5513 Morris St.
1906.	Schell, Dorothea.....	5513 Morris St.
1879.	Schlater, Henry L.....	409 E. Penn St.
1903.	Schlater, Mrs. Henry L.....	409 E. Penn St.
1908.	Schlater, Henrietta V.....	409 E. Penn St..
1880.	Schlater, Frederick F.....	6028 Beechwood St.
1903.	Schlater, Mrs. Frederick F.....	6028 Beechwood St.
1908.	Schlater, Bertha May.....	6028 Beechwood St.

DATE OF ADMISSION	NAME	ADDRESS
1889.	Schlater, Emma L.....	42 E. Haines St.
1885.	Schubert, Samuel.....	2147 Medary Ave.
1877.	Schubert, Mrs. Samuel.....	2147 Medary Ave.
1899.	Schubert, Samuel J.....	2147 Medary Ave.
1904.	Schubert, Mary.....	2147 Medary Ave.
1906.	Schubert, Henry Allison.....	2147 Medary Ave.
1888.	Schupard, Mrs. John.....	Penna. Institute, Mt. Airy.
1884.	Schwartz, Mrs. Preston.....	6027 Morton St.
1908.	Schwartz, Charles M.....	6027 Morton St.
1909.	Schwartz, Katherine P.....	6027 Morton St.
1880.	Scott, Mrs. Caroline D.....	6115 Germantown Ave.
1899.	Scott, Charles H.....	Vineland, N. J.
1899.	Scott, Mrs. Charles H.....	Vineland, N. J.
1902.	Scott, Dorothy Logan.....	Vineland, N. J.
1899.	Scott, William McK.....	Houtzdale, Pa.
1899.	Scott, Anna M.....	Rosemont, Pa.
1899.	Scott, Alexander H.....	Manchester, N. H.
1903.	Scott, Thornton F. B.....	54 W. Chelten Ave.
1903.	Scott, Mrs. Thornton F. B.....	54 W. Chelten Ave.
1905.	Scott, Mrs. Janette R.....	54 W. Chelten Ave.
1903.	Scoville, Mrs. E. Cornelia.....	Presbyterian Home.
1906.	Sellers, Walter Alexander.....	4448 Greene St.
1902.	Selsor, Mrs. Isabella.....	58 E. Seymour St.
1892.	Shapley, Mary Alice.....	434 Woodlawn Ave.
1894.	Sharp, William H.....	Osceola St. above Price St.
1890.	Sharpless, Mrs. John.....	5648 Chew St.
1885.	Sharpless, William C.....	300 School Lane.
1885.	Sharpless, Mrs. William C.....	300 School Lane.
1899.	Shaw, Howard Wesley.....	5218 Marion St.
1892.	Shaw, Mrs. Howard Wesley.....	5218 Marion St.
1905.	Shaw, Lillie.....	5218 Marion St.
1904.	Shaw, Ambrose Herbert.....	331 Earlham Terrace.
1907.	Shaw, Daniel W., Jr.....	1357 E. Price St.
1899.	Sheip, Henry H.....	Oak Lane and York Road.
1901.	Sheip, Mrs. Henry H.....	Oak Lane and York Road.
1888.	Sheppard, Franklin L.....	229 Harvey St.
1888.	Sheppard, Mary.....	229 Harvey St.
1893.	Sheppard, Irene.....	229 Harvey St.
1894.	Sheppard, Walter Lee.....	229 Harvey St.
1894.	Sheppard, Grace.....	303 Commerce St., Dallas, Texas.
1872.	Sherman, Mrs. Ellen J.....	146 E. Duval St.
1898.	Sherman, Mary.....	146 E. Duval St.
1901.	Sherman, Frank.....	146 E. Duval St.
1908.	Sherman, Mabel D.....	146 E. Duval St.
1908.	Shewell, Rebekah Austin.....	5334 Wayne Ave.
1908.	Shewell, William Irvin.....	5334 Wayne Ave.

DATE OF ADMISSION	NAME	ADDRESS
1901.	Shields, Mary A.....	121 Maplewood Ave.
1905.	Shillingford, Henry T.....	Queen Lane west of Wissahickon Ave.
1905.	Shillingford, Mrs. Henry T.....	Queen Lane west of Wissahickon Ave.
1905.	Shillingford, William G.....	Queen Lane west of Wissahickon Ave.
1876.	Shingle, Mrs. William.....	314 Queen Lane.
1905.	Shingle, Gertrude.....	314 Queen Lane.
1908.	Shingle, Margaret.....	314 Queen Lane.
1907.	Shore, Ruby E.....	34 W. Duval St.
1895.	Shriver, Mary M.....	44 E. Haines St.
1907.	Sibson, Mrs. W. H.....	6070 Beechwood St.
1888.	Sidebottom, William.....	5536 Wayne Ave.
1888.	Sidebottom, Mrs. William.....	5536 Wayne Ave.
1905.	Sidebottom, Herbert G.....	5536 Wayne Ave.
1894.	Sidebottom, Walter.....	5832 Centre Ave., Pittsburgh, Pa.
1901.	Simons, John F.....	The Greystone.
1901.	Simons, Mrs. John F.....	The Greystone.
1901.	Simons, Helen B.....	The Greystone.
1902.	Simons, E. Naudain.....	406 W. Stafford St.
1902.	Simons, Mrs. E. Naudain.....	406 W. Stafford St.
1894.	Simpers, William.....	Germantown Ave. near Hartwell St.
1901.	Simpers, Annie E.....	5620 Sprague St.
1899.	Simpers, Clarence.....	Fort Schuyler, N. Y.
1892.	Simpson, Alexander.....	431 W. Wyoming Ave.
1892.	Simpson, Mrs. Alexander.....	431 W. Wyoming Ave.
1900.	Sketchley, William, Jr.....	426 School Lane.
1882.	Sketchley, Mrs. William, Jr.....	426 School Lane.
1907.	Sketchley, Rothwell G.....	426 School Lane.
1894.	Sketchley, William W.....	7007 Boyer St.
1898.	Slayback, Mrs. John D.....	416 Madison Ave., New York City.
1908.	Sloan, Kenneth Moir.....	261 Zeralda St.
1904.	Smalley, Joseph, Jr.....	90 E. Haines St.
1888.	Smalley, Mrs. Joseph, Jr.....	90 E. Haines St.
1909.	Smiley, Mrs. Eliza.....	182 Manheim St.
1909.	Smiley, Edith.....	182 Manheim St.
1890.	Smith, Mae E.....	6102 Baynton St.
1898.	Smith, Harry Foster.....	123 Mayland St.
1902.	Smith, Dr. George Lewis.....	5538 Wayne Ave.
1892.	Smith, Mrs. George Lewis.....	5538 Wayne Ave.
1891.	Snitzer, Emma L.....	5313 Belfield Ave.
1876.	Snitzer, Elizabeth.....	5535 Pulaski Ave.
1903.	Snitzer, Mrs. Mary.....	52 Reger St.
1895.	Snyder, Charles M.....	73 High St.
1890.	Snyder, Mrs. Charles M.....	73 High St.
1906.	Snyder, Charles Harding.....	73 High St.
1903.	Somerset, Henry Smith.....	5666 Morton St.
1894.	Somerset, Mrs. Henry S.....	5666 Morton St.

DATE OF ADMISSION	NAME	ADDRESS
1888.	Sowby, Mrs. Katherine.....	7 Maplewood Ave.
1889.	Sowby, Emily M.....	7 Maplewood Ave.
1886.	Sowby, Thomas Thornton.....	1314 Narragansett St.
1891.	Sowby, Mrs. Thomas Thornton....	1314 Narragansett St.
1901.	Spalding, Harry.....	5906 Mervine St.
1885.	Speese, Carrie D.....	331 E. Cheltenham Ave.
1904.	Speese, Donald.....	331 E. Cheltenham Ave.
1900.	Speese, Dr. John.....	328 S. Sixteenth St.
1888.	Speese, George K.....	Oak Lane, Pa.
1909.	Spencer, Anna V.....	143 W. Coulter St.
1876.	Spiegel, Eugene F.....	164 Maplewood Ave.
1900.	Spiegel, Mrs. Eugene F.....	164 Maplewood Ave.
1908.	Spiegel, Charles Eugene A.....	164 Maplewood Ave.
1908.	Spiegel, Charles A.....	246 Harvey St.
1885.	Spiegel, Mrs. Charles A.....	246 Harvey St.
1908.	Stambaugh, Mrs. Lillian G.....	134 W. Cheltenham Ave.
1891.	Starin, Henry G.....	5118 Newhall St.
1891.	Starin, Mrs. Henry G.....	5118 Newhall St.
1891.	Starin, Helen C.....	5118 Newhall St.
1891.	Starin, Arthur N.....	113 Springfield Ave., Chestnut Hill.
1900.	Starin, Mrs. Arthur N.....	113 Springfield Ave., Chestnut Hill.
1880.	Stark, Mrs. Adam.....	5653 Chew St.
1902.	Stark, Margaret.....	5653 Chew St.
1902.	Stark, Mary.....	5653 Chew St.
1904.	Stark, Matilda Gordon.....	5653 Chew St.
1897.	Steen, Elizabeth M.....	3232 Diamond St.
1908.	Stevenson, George B.....	416 W. Stafford St.
1908.	Stevenson, Mrs. George B.....	416 W. Stafford St.
1908.	Stevenson, George, 2d.....	416 W. Stafford St.
1907.	Stewart, Emma L.....	459 High St.
1904.	Stillwagon, Mrs. Bertha L.....	5814 Wakefield St.
1904.	Stillwagon, Ellen F.....	5814 Wakefield St.
1891.	Stoer, John F.....	412 Manheim St.
1897.	Stone, Theodore W.....	106 E. Washington Lane.
1897.	Stone, Mrs. Theodore W.....	106 E. Washington Lane.
1902.	Stone, T. Willard.....	106 E. Washington Lane.
1892.	Stone, Isabel A.....	
1904.	Stout, Clara E.....	6322 Beechwood St.
1908.	Stout, Frank S.....	6322 Beechwood St.
1901.	Stout, Mrs. Archie.....	5645 Heiskell St.
1903.	Strassburger, Mrs. Katharine M....	135 E. Duval St.
1908.	Strauch, Mrs. Helen C.....	161 W. Cheltenham Ave.
1909.	Stroud, William H.....	39 W. Cheltenham Ave.
1909.	Stroud, Mrs. William H.....	39 W. Cheltenham Ave.
1893.	Stuart, Mrs. James.....	119 W. Haines St.
1908.	Stuart, Margaretta C.....	155 W. Walnut Lane.
1900.	Studenmund, Mrs. Harry.....	6236 Beechwood St.

DATE OF ADMISSION	NAME	ADDRESS
1902.	Sutcliffe, Mary.....	200 E. Johnson St.
1909.	Swank, Harry A.....	6329 Stenton Ave.
1903.	Swank, Mrs. Harry A.....	6329 Stenton Ave.
1897.	Swartz, Miss M. Alberta.....	6102 Baynton St.
1900.	Swartz, Mrs. Paul A.....	Post City, Texas.
1893.	Swift, Mrs. Frank B.....	Shenandoah, Pa.
1900.	Symes, James Frisby.....	1335 Narragansett Ave.
1858.	Tarr, Mrs. George W.....	100 Queen St.
1892.	Tarr, William M.....	59 Herman St.
1906.	Taussig, Mrs. Richard A.....	6337 Greene St.
1906.	Taussig, Grace Anna.....	6337 Greene St.
1883.	Taylor, Mrs. Enoch.....	6138 Germantown Ave.
1890.	Taylor, Mrs. W. M.....	1103 N. Forty-second St.
1892.	Taylor, Mrs. William T.....	420 Mechanic St.
1909.	Taylor, Irene E.....	420 Mechanic St.
1894.	Taylor, Nellie May.....	5666 Morton St.
1909.	Taylor, Charles T.....	5321 Wayne Ave.
1898.	Taylor, Mrs. Charles T.....	5321 Wayne Ave.
1898.	Taylor, Charles K.....	5321 Wayne Ave.
1909.	Taylor, Emily C.....	5321 Wayne Ave.
1909.	Taylor, H. Birchard.....	214 Hortter St.
1909.	Taylor, Mrs. H. Birchard.....	214 Hortter St.
1901.	Taylor, Mrs. Samuel.....	6038 Magnolia Ave.
1902.	Taylor, Roberta V.....	5524 Crowson St.
1905.	Tease, Eliza R.....	Wissahickon Ave. and School Lane.
1887.	Thomas, Philip J.....	5935 Wakefield St.
1898.	Thompson, Mrs. Samuel, Jr.....	340 Wister St.
1901.	Thompson, Harry C.....	6218 Morton St.
1901.	Thompson, Harry C., Jr.....	6218 Morton St.
1908.	Thompson, Blanche R.....	6218 Morton St.
1893.	Thornton, Florence L.....	278 W. Rittenhouse St.
1894.	Thorpe, George.....	6328 Morton St.
1887.	Thorpe, Mrs. George.....	6328 Morton St.
1894.	Thorpe, Edith C.....	6328 Morton St.
1894.	Thorpe, Vera May.....	6328 Morton St.
1902.	Thorpe, Chester D.....	6328 Morton St.
1902.	Thorpe, Carrie L.....	6328 Morton St.
1902.	Tibbott, Everard F.....	439 W. Price St.
1902.	Tibbott, Mrs. Everard F.....	439 W. Price St.
1900.	Tilge, George E.....	226 W. Chelten Ave.
1896.	Tilge, Mrs. George E.....	226 W. Chelten Ave.
1900.	Tilge, Helen.....	226 W. Chelten Ave.
1903.	Tilge, Lewis Henry.....	226 W. Chelten Ave.
1889.	Tinney, Joseph.....	5532 Morton St.
1888.	Tinney, Mrs. Joseph.....	5532 Morton St.
1897.	Titus, Theodore.....	5733 Wayne Ave.

DATE OF ADMISSION	NAME	ADDRESS
1897.	Titus, Mrs. Theodore.....	5733 Wayne Ave.
1897.	Titus, Harry L.....	5733 Wayne Ave.
1890.	Tomlinson, Laura.....	Stenton Ave. and Spencer St.
1891.	Tomlinson, Lottie.....	Stenton Ave. and Spencer St.
1895.	Tomlinson, Mrs. John.....	Stenton Ave. and Spencer St.
1894.	Tomlinson, Bessie.....	Stenton Ave. and Spencer St.
1899.	Tomlinson, John W., Jr.....	Stenton Ave. and Spencer St.
1904.	Tomlinson, Howell.....	Stenton Ave. and Spencer St.
1907.	Tomlinson, Mrs. Howell.....	Stenton Ave. and Spencer St.
1894.	Toon, Mrs. Thomas H.....	Potterton Heights.
1898.	Topley, Mrs. Gordon.....	149 Pomona Terrace.
1902.	Topley, Thomas Ross.....	40 W. Cheltenham Ave.
1895.	Townsend, Herbert.....	5040 Wakefield St.
1906.	Townsend, Mrs. C. Elmer.....	218 E. Upsal St.
1901.	Tracy, William Bowers.....	Oak Lane and York Road.
1891.	Treichler, Louis A.....	5283 Germantown Ave.
1891.	Treichler, Mrs. Louis A.....	5283 Germantown Ave.
1894.	Treichler, W. Claude.....	5283 Germantown Ave.
1906.	Trott, Charles P.....	257 W. Rittenhouse St.
1887.	Trout, Mrs. Catherine T.....	5834 Germantown Ave.
1901.	Truitt, Mrs. Joseph P.....	5500 Wayne Ave.
1889.	Tucker, George.....	Near Queen Lane Station.
1886.	Tucker, Mrs. George.....	Near Queen Lane Station.
1907.	Tucker, Henrietta.....	Near Queen Lane Station.
1901.	Tull, Mrs. Maurice L.....	5119 Marion St.
1907.	Turner, Mrs. Anna C.....	6116 Beechwood St.
1903.	Turner, Alice Ashton.....	6116 Beechwood St.
1904.	Tuttle, Mrs. William N.....	5016 Osage Ave.
1909.	Ullum, Mrs. J. S.....	24 Carpenter St.
1884.	Vage, John.....	
1882.	Vage, Mrs. John.....	
1902.	Vage, Minnie Helen.....	
1902.	Vail, Mrs. Susan S.....	125 W. Cheltenham Ave.
1903.	Vail, Charles D.....	125 W. Cheltenham Ave.
1889.	Vanderslice, Mrs. T. L.....	Cresheim Road, St. Martins.
1894.	Vanderslice, Daniel W.....	
1901.	Van Horne, J. Harold.....	5372 Wingohocking Terrace.
1901.	Van Horne, Mrs. J. Harold.....	5372 Wingohocking Terrace.
1897.	Vaughan, Miriam.....	Maine.
1897.	Vaughan, Helen.....	Maine.
1907.	Venables, Mrs. Sarah.....	6146 Lambert St.
1905.	Venables, Mary.....	6146 Lambert St.
1908.	Venables, Frederick H.....	6146 Lambert St.
1909.	Venables, Lily.....	6146 Lambert St.
1876.	Vogelsang, Casper.....	219 Tabor Road, Olney.
1880.	Vogelsang, Albert J.....	5616 Utah St.

DATE OF ADMISSION	NAME	ADDRESS
1898.	Wagner, Caroline.....	2019 N. Twenty-second St.
1900.	Wagner, Florence.....	72 E. Garfield St.
1907.	Wagner, Rose May.....	124 E. Phil-Ellena St.
1909.	Wagner, George G.....	453 High St.
1893.	Walbridge, Caroline C.....	136 Tulpehocken St.
1892.	Walker, Sarah Craig.....	6111 McCallum St.
1894.	Walker, Mrs. John.....	5907 McCallum St.
1907.	Walker, Isabel Fleming.....	5907 McCallum St.
1909.	Walker, John Isaac.....	5907 McCallum St.
1897.	Wallace, H. Agnew.....	226 Apsley St.
1886.	Wallace, Mrs. H. Agnew.....	226 Apsley St.
1894.	Wallace, Alfred C.....	36 E. Seymour St.
1894.	Wallace, Mrs. Alfred C.....	36 E. Seymour St.
1907.	Wallace, Mrs. Rebecca.....	27 W. Willow Grove Ave.
1904.	Walton, Harry Berry.....	Glenside, Pa.
1904.	Walton, Mrs. Harry Berry.....	Glenside, Pa.
1906.	Wannop, Thomas Everitt.....	1256 Frazier St.
1906.	Wannop, Mrs. Thomas Everitt....	1256 Frazier St.
1904.	Warthman, James Harris.....	21 Pelham Road.
1904.	Warthman, Mrs. James Harris....	21 Pelham Road.
1890.	Waterstradt, Lillian.....	Eighteenth St. and Sixty-fifth Ave., Oak Lane.
1900.	Watkins, Harvey L.....	304 Shedaker St.
1900.	Watkins, Mrs. Harvey L.....	304 Shedaker St.
1896.	Watkins, Mrs. Mary S.....	182 W. Price St.
1904.	Watkins, Charles Henry.....	182 W. Price St.
1904.	Watkins, Frank Oliver.....	182 W. Price St.
1885.	Watson, Mrs. Harry.....	5312 Magnolia Ave.
1906.	Watson, Rachel.....	105 E. Haines St.
1898.	Watt, Mrs. Katherine B.....	151 Maplewood Ave.
1904.	Watt, Harry Calvin.....	211 W. Coulter St.
1909.	Watt, Mary Jane.....	167 Maplewood Ave.
1879.	Watts, Mrs. Harvey B.....	176 E. Stafford St.
1900.	Webb, John T.....	453 High St.
1881.	Webb, Mrs. John T.....	453 High St.
1902.	Weber, Carl.....	414 W. Cheltenham Ave.
1908.	Weber, Mrs. August.....	6353 Jefferson St.
1892.	Weiss, George E.....	5444 Pulaski Ave.
1892.	Weiss, Mrs. George E.....	5444 Pulaski Ave.
1880.	Weiss, Charles H.....	159 Maplewood Ave.
1880.	Weiss, Mrs. Charles H.....	159 Maplewood Ave.
1904.	Weiss, Charles Robert.....	159 Maplewood Ave.
1895.	Welch, Ashbel.....	426 W. Stafford St.
1895.	Welch, Mrs. Asbhel.....	426 W. Stafford St.
1895.	Welch, Ashbel R.....	Haworth, Bergen Co., N. J.
1903.	Wenborg, Mrs. Charles.....	5633 Heiskell St.

DATE OF ADMISSION	NAME	ADDRESS
1904.	West, Mortimer, Jr.....	527 Hansberry St.
1904.	West, Mrs. Mortimer, Jr.....	527 Hansberry St.
1890.	Wheitzel, Mrs. Antoinette M.....	6325 Beechwood St.
1885.	White, Mrs. Clement A.....	159 E. 47th St., Chicago, Ill.
1880.	White, Mrs. William J.....	406 W. Chelten Ave.
1898.	White, Blanche Warrington.....	406 W. Chelten Ave.
1905.	White, Florence W.....	406 W. Chelten Ave.
1892.	White, Annie J.....	1950 Venango St.
1901.	White, Eliza Frances.....	32 Collom St.
1900.	White, Mrs. Andrew R.....	2912 N. Franklin St.
1906.	White, George Theophilus.....	5949 Beechwood St.
1874.	Whitesides, Mrs. Edward G.....	165 W. Chelten Ave.
1888.	Whitesides, John G.....	165 W. Chelten Ave.
1904.	Wicke, Matilda.....	224 Church Lane.
1904.	Wicke, Victoria H.....	224 Church Lane.
1906.	Wignall, Mrs. Emily A.....	306 Somerville Ave., Olney.
1903.	Wignall, Ethel.....	306 Somerville Ave., Olney.
1908.	Wignall, Herbert.....	306 Somerville Ave., Olney
1901.	Wilckins, Ida G.....	
1907.	Wilcox, Edith Dwyer.....	5825 Knox St.
1891.	Wilkinson, Helen E.....	431 W. Chelten Ave.
1906.	Wilkinson, Ethel Warhurst.....	833 Church Lane.
1906.	Wilkinson, Blanche M.....	833 Church Lane.
1906.	Wilkinson, Mabel G.....	833 Church Lane.
1880.	Williams, Mrs. Mosely H.....	29 W. Walnut Lane.
1886.	Williams, Margaret B.....	29 W. Walnut Lane.
1900.	Williams, Ethel Lillian.....	29 W. Walnut Lane.
1896.	Williams, Mrs. Carlton M.....	456 Locust Ave.
1896.	Williams, Carlton M.....	456 Locust Ave.
1896.	Williams, Elsie M.....	456 Locust Ave.
1902.	Williams, Antoinette C.....	456 Locust Ave.
1907.	Williams, Dorothy B.....	456 Locust Ave.
1901.	Williams, Alfred, Jr.....	1211 Eleventh Av., San Francisco, Cal.
1901.	William, George W.....	2140 Medary Ave.
1893.	Williams, Mrs. George W.....	2140 Medary Ave.
1901.	Williams, Mary Johanna.....	5419 Germantown Ave.
1899.	Williams, Mrs. David W.....	1504 Myrtlewood Ave.
1905.	Williams, Dr. Carl.....	Germantown Ave., above Haines St.
1905.	Williams, Mrs. Carl.....	Germantown Ave., above Haines St.
1867.	Wilson, Miss Julia A.....	222 Harvey St.
1907.	Wilson, John H.....	130 E. Washington Lane.
1898.	Wilson, Mrs. John H.....	130 E. Washington Lane.
1902.	Wilson, William Arthur.....	8114 Roanoke St.
1902.	Wilson, Mrs. William A.....	8114 Roanoke St.
1901.	Winner, Mrs. E. R.....	Wissahickon Ave.
1897.	Wistar, Mrs. Thomas, Jr.....	166 School Lane.

DATE OF ADMISSION	NAME	ADDRESS
1877.	Wister, Mrs. Elizabeth W.....	53 E. Logan St.
1902.	Wolf, Samuel K.....	6026 Magnolia Ave.
1902.	Wolf, Mrs. Samuel K.....	6026 Magnolia Ave.
1902.	Wolf, Salome J.....	6026 Magnolia Ave.
1889.	Wolfer, Emma.....	165 E. Chelten Ave.
1874.	Woods, Wilson.....	271 Harvey St.
1882.	Woods, Mrs. Wilson.....	271 Harvey St.
1906.	Woods, Samuel N.....	271 Harvey St.
1908.	Woods, Elizabeth.....	271 Harvey St.
1905.	Woods, Mrs. Anna.....	837 Church Lane.
1905.	Woods, Robert Evans.....	115 W. Haines St.
1904.	Woods, Mrs. Robert Evans.....	115 W. Haines St.
1900.	Woodward, William W.....	4542 Wayne Ave.
1900.	Woodward, Mrs. William W.....	4542 Wayne Ave.
1900.	Woodward, William W., Jr.....	168 E. Willow Grove Ave.
1900.	Woodward, Mrs. William W., Jr....	168 E. Willow Grove Ave.
1880.	Worthington, Samuel	849 E. Chelten Ave.
1887.	Worthington, Mrs. Samuel.....	849 E. Chelten Ave.
1902.	Worthington, Emma.....	849 E. Chelten Ave.
1904.	Worthington, Esther.....	849 E. Chelten Ave.
1905.	Worthington, Elizabeth.....	849 E. Chelten Ave.
1904.	Wright, Katherine L.....	2351 N. Nineteenth St.
1904.	Wright, Mrs. Henry C.....	5632 Boyer St.
1908.	Yeagle, Annie Floyd.....	1103 E. Chelten Ave.
1884.	Yerkes, Mrs. Theodore.....	210 W. Chelten Ave.
1894.	Yerkes, Albert J.....	210 W. Chelten Ave.
1887.	Yerkes, Emily R.....	210 W. Chelten Ave.
1889.	Yerkes, Eleanor L.....	210 W. Chelten Ave.
1898.	Yocum, Mrs. Henrietta.....	115 W. Haines St.
1897.	Young, Boyd.....	School Lane and Wissahickon Ave.
1897.	Young, Mrs. Boyd.....	School Lane and Wissahickon Ave.
1903.	Young, Martha M.....	School Lane and Wissahickon Ave
1894.	Young, William R.....	249 Harvey St.
1894.	Young, Mrs. William R.....	249 Harvey St.
1903.	Young, Alan S.....	249 Harvey St.
1897.	Young, Mrs. Hugh.....	Thorpe's Lane.
1903.	Young, Mrs. Charles.....	5525 Morris St.
1894.	Zell, Mrs. Warren D.....	22 Maplewood Ave.

NOTE.—The addresses given in the foregoing list are those last known to the officers of the Church.

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